The Arkansas Methodist.

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

BY BENNETT & THORNBURGH. "Speak Thou The Things That Become Sound Doctrine." TERMS, IN ADVANCE. One Year, $1.50. To Preachers, $1.

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HELP THE PASTOR.

1. Seek his acquaintance. Every Methodist preacher is under solemn promise to visit from house to house and to diligently instruct the children in every place. While the preacher receives many valuable hints, and much strength comes into his own heart by the reactionary effects of his well-meant efforts, nevertheless, since it is the people's good he seeks and not his own, it does seem eminently proper, that the people should diligently visit their pastor. Adam and Eve once listened to the wind as it swept along the streets of Eden the resounding footsteps of their approaching Lord, with joy; but now, this once musical thunder roars like a destructive tornado, and they hide themselves, though in truth they should have been running up and down every street crying "Where is my Lord?" And so should every member of the Church seek the pastor and not hide himself from him and complain when the pastor at last finds him, that he did not find him sooner. If it be said the preacher is the shepherd and that it is the business of the shepherd to seek the sheep and not the sheep the shepherd, let it be borne in mind that a Christian is not a sheep; and further, that there are always some points necessary to the parable which have no parallel in the doctrine set forth. A few years ago the Pastors' Association of Fort Smith took the religious census of that city. One of the committemen was asked by a Roman Catholic why he desired her name and Church? It was explained that these names were to be recorded and placed so that any pastor in the city might easily find every one adhering to his Church. "O," said she, "if that is all, it will be unnecessary as to myself, for it is our business to find the priest and not his to find us." And then I prayed that such a notion might find a place in the minds of our Protestant people. It would be a great deal easier for the congregation to visit the pastor than for the pastor to visit the congregation; especially if the preacher be a stranger. How much better if the people would pay the preacher and his family the same courtesy they render other new comers instead of sulking at home, feeling slighted, pitying themselves, and when the pastor finally finds out that *they are* and where, and calls on them, they meet him with some such salutation as "Well! You've come at last, have you? Better last than never."

The preacher should meet his people occasionally at least on a purely social basis. For this purpose every parsonage should be provided with large double parlors, or every church should have its reception halls. And no one should be afraid of *intruding*, if he should call at the pastor's study—that is, if it be to seek his godly advice or judgment in any matter of personal interest, or to counsel concerning the welfare of the Church, or to pray for deliverance from the thraldom of sin.

2. Keep him posted. The pastor is neither omnicient nor omnipresent. Except some one inform him he will not know when a member changes his place of residence, or when there is sickness in the family, or when his presence or prayers or sympathy may be specially desired? Strangers in the community, members of the Church, should speedily introduce themselves to other members and they in turn to the pastor; or, better still, let the new comer call on the pastor, present his letter and show himself ready to help. Help! That's the word; for the pastor is already overburdened with nursing, dealing out teaspoonfuls of milk, rocking cradles and singing lullabys to a house-full of pulling babes. Oh, the energy and thought and prayer drawn from the preacher by these mere absorbers of grace and ministerial toil! Energy that should be employed for the salvation of souls, strengthened and multiplied by every member of the Church. But, nevertheless, let every member and every man be assured that every man that wants the pastor is the man the pastor wants.

3. Encourage him. If you should wish to know how much humanity there is in the pulpit, you have but to consider how much humanity there is in the pew. Strange and impossible as it may at first seem, preachers are men of common humanity. A word of praise or admiration will help him and stimulate him to still greater endeavor. He will be especially encouraged to know that his efforts have helped some troubled or doubting soul. Don't be too chary of your compliments. Never mind if he is a D.D. and a great preacher; he is human, and a word of honest praise will make his task easier and his burden lighter. Have no fears about the "big head." If any preacher can be injured by a sincere, judicious compliment or word of praise from some grateful heart, then the more the better, for there's nothing in him and the sooner he is "spoiled" the better.

4. Trust him. He is worthy of your confidence. He has been tried by the Church to which he belonged; examined by the Quarterly Conference, and again by a committee appointed by the Bishop; received on trial for two years by vote of the Annual Conference, passing committees of examination each year; received into membership by vote of the Annual Conference, which is composed of all the traveling preachers in full connection and five elected laymen from each Presiding Elder's district; elected to "orders" by vote of the Conference, and solemnly set apart to this work by the imposition of the hands of the Bishop and Elders; and each succeeding year his work and character pass a scrutinizing examination and he re-endorsed by vote of the Conference; and in addition to and above all this, he is endorsed of God who hath called him unto this work. Thus equipped and thus endorsed each pastor goes to his work—and is he not worthy of confidence? The preacher likes to be complimented and admired; he needs money and words of sympathy and praise; but what he most needs and what he most wants above all else is love, confidence, trust. Given love, and all the rest will follow with ready, obedient subjection. If the Lord should take me up into an exceeding high mountain and show me all the kingdoms of the world and the glory of them and say, "All this dominion shall be thine; thy subjects shall admire, fear and obey thee; thy wealth and honor and greatness shall exceed all that went before thee or that shall come after thee; only thou shalt not be loved"—I would say, "Lord, take it all back; give me the ground for my bed, a stone for my pillow, the sky for my covering, and dogs for my companions, only let me be loved; let me be trusted."

An honest man watched will become a thief; a thief trusted will become an honest man.

J. L. MASSEY.

Morrillton, Jan. 14.

A GENERAL CONFERENCE REQUIREMENT.

At the last session of the General Conference in St. Louis, the following resolution signed by W. A. Candler, A. Coke Smith and C. W. Carter, was on motion of T. J. Duncan adopted:

"WHEREAS, The schools under the fostering care of the Methodist Episcopal Church, South, are often the property of corporations or individuals and not the Church; and

WHEREAS, These schools are sometimes built up by Methodist patronage and afterward handed over to the educational management of other than Methodists; therefore,

Resolved, That all schools seeking the fostering care of the Annual Conferences of the Methodist Episcopal Church, South, be required to file with the Conference Board of Education a guarantee, that the presidency or principalship and educational control of said school shall not pass out of Methodist hands until the property shall have changed ownership."

This important action was intended to correct a growing evil. If properly observed it will arrest a harmful tendency, though a more drastic measure is needed in order to effect a cure. Not a few private enterprises, temporarily in charge of Methodists, ask for Conference endorsement and appeal to Methodist loyalty for patronage. This resolution proposes to guard the interests of the Church. There must be some guarantee that the school seeking endorsement shall be positively under Methodist control, and do specific work for the Church. Otherwise there is no more propriety in commending the school of an individual or corporation, than in endorsing a dry-goods firm, an insurance company or land syndicate, though under the management for the time being, of members of our Church. When men engage in teaching AS A BUSINESS, out of which they expect to make money, they ought not to expect the free advertisement of the Conference floor, or the unfair advantage of Conference endorsement. But if called to such work in order to serve the Church, and the institution is under the POSITIVE and NOT CONSTRUCTIVE control of an Annual Conference, though the real-estate may be held by individuals, the case is quite different. It was to cover such cases that the resolution above was adopted by the General Conference.

As the Conferences have been held and the schools are in the midst of the academic year, no personal or pecuniary harm can befall any one by calling attention to this action and urging the propriety of its strict observance. The chairmen of our Conference Boards of Education should see to it, that the required written guarantee be filed, before endorsement can be expected.

CHAS. B. GALLOWAY.

Jackson, Miss., Jan. 16.

BAPTIZED INTO CHRIST.

MR. EDITOR: I noticed in the Christian Advocate of the 15th of August last, under the head of inquiring friends, and explanation asked on Gal. 3: 27—"For as many of you as have been baptized into Christ have put on Christ." Question: "What does the word baptized mean? Does it refer to water or spirit?" Answer: The word baptized refers of course to water. This baptism was always accompanied by a profession of faith in Jesus Christ, and was therefore properly called, a putting on of Christ." Also in the St. Louis Advocate of Oct. 28, 1891, under the head of correspondence on 4th page, an explanation asked on the same passage, with this explanation: "All of you who have believed in Christ as the promised Messiah and received baptism as a public proof, and have received Christ as your Lord and Savior, have put on Christ. So the baptism was that of water, accompanied or followed by the Holy Ghost."

While I regard those two papers as being sound on the doctrines of Methodism, I cannot understand the passage to teach water baptism. If these explanations are correct, my glasses are not clear on Methodism, or on Campbellism one, or possibly both. I believe the baptism referred to, to be the baptism of the Holy Ghost, and I desire to give the grounds of my belief in your paper, hoping to be corrected if I am wrong. I understand Christ's baptism to be that of the Holy Ghost as taught in Matt. 3:11—"He that cometh after me shall baptize you with the Holy Ghost." The Scriptures teach, One baptism Eph. 4:5. "One Lord, one faith, one baptism." If there is but one, that must be that of the Holy Ghost, and water, the sign of the true baptism. I believe that we as Methodists believe and teach, that baptism takes the place of circumcision—I do for one. This being the case, we will first notice what circumcision was, and the use made of it in the Church. We will notice first, Rom. 4:3,11—"Abraham believed God and it was accounted to him for righteousness," and "he received the sign of circumcision a seal of the righteousness of the faith which he had." By this we understand that the seal given to the Church then was only the sign. We will take further proof on this point. Rom. 2: 28-29, For he is not a Jew which is one outwardly in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter."

Now let us ascertain who administered the spiritual circumcision of the heart. Col. 2:11. "In whom" (that is Christ) "ye are circumcised with the circumcisiom made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." By these Scriptures we understand the subjects of salvation were brought into Christ, by spiritual circumcision, made without hands, which is the circumcision. Now if spiritual baptism takes the place of spiritual circumcision, it seems clear to my mind that we are baptized into Christ by the spiritual baptism.

Let us ascertain if Christ's baptism takes the place of Christ,s circumcision. Gal. 3: 26-29, "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ. There is neither Jew nor Greek, there is neither bond nor free; for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." By these Scriptures we see that by the circumcision of Christ, we are all brought into the same family, and made heirs of the same promise.

Further proof, Rom. 6:4. "Therefore we are buried with him by baptism into death." Col. 3:3. "For ye are dead, and your life is hid with Christ in God." Col. 2:20, "Wherefore if ye be dead with Christ from the rudiments of this world, why, as though living in this world are ye subject to ordinances?" Now if the subjects of salvation were circumcised into Christ, by spiritual circumcision, which was the circumcision of Christ, and Christ baptizes with the Holy Ghost, or spiritual baptism, and we are buried with him by baptism we are dead, and our life is hid with Christ in God. I do not see why, as in the last quoted in Col. 2:20, that we should be subject to ordinances to bring us into Christ.

P. P. BURKE.

Carrollton Ark.

LIKES GILDEROY.

BRO. BENNETT:—I read the "Letter from Gilderoy" in the last METHODIST with much pleasure, not to say delight. He is a charming writer, and no doubt a charming preacher notwithstanding he has a very modest opinion of his "height" in that line. My private opinion is, that he is going to elevate that "mark."

I am moved to indite this note for the purpose of expressing great satisfaction with his views of the "interpretation of the prophesies." Like him, I get greatly "upsot" in an already "hair-hung and breeze-shaken" temper, at the "exact findings" of these interpreters." Long ago the conclusion mentioned by him, "that no being in heaven, earth or hell save the Deity alone knew what was to be," had forced itself on my mind. There never was a greater mistake than the old aphorism, that "figures cannot lie." They can be made to out-lie Annanias, if you only grant the "method" asserted.

I congratulate Pickens and the whole isocolese triangle on the possession of so level-headed a pastor. It is to be hoped THE METHODIST will hear from him often, and that "his tribe will increase" among your correspondents.

Yours truly,

JOHN B. BOND.

Little Rock, Jan. 16.

HARD SKRABBLE SIRKUT.

Writing in the Ram's Horn to his brother out West, Silas Ganderfoot of Muskeeter county, tells how his son Izzicker is succeeding in his first charge, "Hard Skrabble Sirkut." As he did not write for Arkansas readers, and cares less about the use of a dictionary than some of our correspondents, we copy a few paragraphs:

I bleeve I told you that Izzicker has nine appintments on his sirkut, and has to preach three times evry Sunday, to say nuthin ov havin to behave hisself so proper all the time that nobody kant find no fault with him, and fur doin this the best bargun he cud git out ov the stewards was that they wud try to pay him three hundred dollars a yeer, but mind you they dident agree to board him, nur did they even promise that they wud wash ur mend him. The appintments are skattered most ez mutch as red ears in a corn feeld, and he has all kinds ov rodes to travel over to get to um, except good wuns. Between Grasshopper and Punkinvine, which is uppards of seven mild, and the stretchyiest kind ov miles too, he sez they are, theres wun krick that he has to kross leven times, and there haint a solitary bridge on it, and when theres eether ice or hy water you may kno what kind ov a time he has ov it.

Alreddy he has ben ducked three or four times, and has most spilt a sute ov klose that ort to have lasted him fur yeers yit. And then between a kupple ov his uther pints, Tinkup and Beanpod, I bleeve they are, thaires a stretch ov perrary mud that wud almost do fur gloo. It dont peer that it ever duz dry intirely up, and its almost as bad ez gittin in dett, no matter when you strike it. Frum Pinhed to Burrville the biggest part ov the rode is alwas up hill, no matter which way youre a goin, and when it kums to travelin frum Ruxzes Ford to eether Two Notch or Tiggs Korners, any body who has ever tried it, deklares that no matter which place yore bound fur, yure alwas sure to wish that you was a goin to the uther wun, before you git fairly started."

"Purty ny evry body down that way, so Izzicker sez, works at the kooperin bizness, and there haint a man amungst um hardly that haint ez poor as a whip lash. They hav little six by nine farms, which are gineerally sot up aidgeways. In the summer they live mostly on korn bred and greens, and in the winter on pork and pankakes. The wimmin tend to the garden and look after the pigs, yunguns and chickens, while the men put in their time in sawin timber, finding fault with the Lord, and makin lard kags. When they haint a doin that they kin generally be found a standin around sumers, with their hands in their pockets up to their elboze, a smokin kob pipes and a tawkin pollyticks. Thaire purty good hands to go to meetin, when the sines is all rite, but they like to hav their preechers tawk loud and do lots ov swettin. It peers to rest them to see sumbody else tire hisself.

Most ov the wimmin is members ov meetin, but its only now and then that you kum akrost a man whose name is on a klass book. They sumhow peer to hav a noshun that if the old womun gits to hevvin nun ov the rest ov um will be kep out, and kekoz they think she has plenty ov time to be religyus its most alwas expeckted that she will be the wun to do it. Thats wun reasun I spoze, why the preechers on that sirkut alwas has sech a tuff time in gittin their quarteridge. The wimmin dont hav no munny to take to meetin with um, and the men foax hav a noshun that its their duty to keep all their change to buy hoop poles and terbacker with. They haint never had a married preecher on that sirkut, and always send word to konpherence that they must hav a yung feller, bekaws the only way that they kin ever mannidge to support a preecher is by havin wun who kin board around amungst um."

PLAN FOR ORGANIC UNION OF AMERICAN METHODISTS.

The January number of our Quarterly Review contains a manly article on the late Ecumenical Conference, by the editor, Rev. Dr. W. P. Harrison, who outlines the following plan for the possible organic union in co-operation, not consolidation, of all American Methodists:

But our tenth man did not fail to drag the Southern Church into the arena of controversy. Organic union was not one of the subjects chosen for debate. On the contrary, the committee, and the writer himself, who was a member of the Programme Committee, earnestly labored to keep that question out of the field of discussion. Who could possibly desire the issues of 1844 opened up in such a Conference as that at Washington? We felt a great deal of sympathy for Bishop Foster, not only on account of his inability to see anything that can keep the North and South apart, but because we know how consistently he has pursued a conservative course for more than a quarter of a century.

The bishop has doubtless forgotten a conversation held in his study in 1866. He was then pastor of Eighteenth Street Church, New York. By invitation, the writer visited Dr. Foster, and in a conversation of nearly five hours duration the Southern question was examined. We say examined, for the writer did all the talking, in response to such questions as were propounded to him. The issues that existed then are unchanged to-day, and new reasons come with the years that mature and strengthen our own Church. But who could wish these reasons to be displayed before the whole world at the amazing disadvantage that the restraints of a five minutes rule placed upon the Conference? If time had been allowed us, we could have told Bishop Foster, as we did tell him in his study in New York in 1866, that the General Conference of 1848 had erected an impassable barrier between the two Churches, North and South.

On what terms could such an organic union be effected? Who is to make those terms, and who is to *execute* them when made? How can we reply upon a compact made by a General Conference that claims the power of annulling thesoelmn obligations contracted by the Church by the agency of the General Conference itself? The doctrine that one General Conference cannot bind another is subversive of all law and destroys the security which is essential to confidence. Not only so, but the General Conference of 1848 declared that there was no power in the ministry, individually or collectively, to deprive any one person of his membership in the Methodist Episcopal Church. If that doctrine be correct, as a broad constitutional principle—and as such it was adopted as the groundwork for the "Plan of Repudiation" in 1848—then a reunion of the Churches is a moral impossibility; for the principle applies to the Methodist Episcopal Church, South, and it requires but one member to object to such a reunion to make utterly "null and void" any reconstruction of the Churches which destroys the independence of the Southern Methodist Church. That no one man will object to such a change of membership is the next thing to the anticipation of a miracle.

We might have told the Conference that the divine blessing had awarded to us a greater degree of prosperity in the last ten years than any other branch of the Methodist family had enjoyed. In 1880, as reported at London, the Methodist Episcopal Church had 1,755,096 members, ministers included. In 1890 the number is 2,296,881, being an increase in ten years of 541,785, or 30.86 per cent. In 1880 the membership of the Methodist Episcopal Church, South, was 849,836. In 1890 the number is 1,218,561, an increase of 368,725, or 43.30 per cent. in ten years.

Now we do not exalt mere figures into infallible criterions of success; but when they are supported by other evidences of progress, they must be allowed their due influence. We are prepared, if need be, to give the collateral proofs of an enlargement of our borders commensurate with the increase of numbers. Although we had these figures on hand, and could have introduced them in any five minutes talk that had been allotted to us, we did not desire to *seem* to glory over our brethren of other branches of the Church. We of the South have all the burdens that we can bear at present, and have no reserve of strength to enable us to sustain the burdens of others, and while we conscientiously believe that organic

[*Continued on 4th page.*]

GETTING READY FOR CONFERENCE AND LEARNING.

I am beginning to get ready for Conference, that I am. There is a certain class of individuals who learn only in one kind of a school, and I am one of that class, and am considerably wiser I think, in that I have learned the lesson. But it has taken me 17 years to learn it. Who else wants to come to confession? The trouble is we don't get the idea, that one day is a year—and a year is one day. That is it—logic, philosophy and all. Life is the same—it is a day, though it be 80 years—all the 80 years are merged into one short day, and that day reduced to one short hour, one minute, one second, a gap, and we are gone. The minister who waits to begin to get ready for Conference during the last few weeks before the meeting will be the fellow the Bishop spoke of—"never gets out at either end of the horn." He is too big to get out at the little end and too little to get out at the big end." This is strange, and seemingly contradictory reasoning, and if it will not pass for good sound reasoning, you can just put it down as medium prosaic poetry. I learned a heap at our last Conference—more than I can remember. I learned to say "Mr. President," instead of "Bishop," when addressing the chair. I learned to read my report to the Conference and not to the President. I learned that if a man wants to be heard and heeded, he must talk to the body of men, not to the Bishop. I learned that there were "a great many things" I did not know. I learned that some preachers are like patent medicines; no trouble to get testimonials or recommendations as to their all around qualities of hand, head and heart, good for a circuit, station, mission or district. I learned that all of us (most of us) are fine preachers at Conference, and all the appointments are good. I learned "that" "is a good appointment over there—yes, sir, it is." I learned that the White River Conference does not take every man who knocks at its door for admission into the traveling connection. I learned that some preachers can hardly eat or sleep, for wanting to pry into their appointments. I learned, too, that these eager ones seldom, if ever get an inkling as to where they are going. If they do, the inkling does them more injury in rendering them uneasy than when in total ignorance of the way they would likely go. I learned that preachers did not do all the log-rolling at Conference, but that "devout" laymen did some heroic work sometimes in this line. I learned that some fine preachers at Conference were almost gum-logs in the way of usefulness—could not split nor burn them, and that some of the "good" charges at Conference were made of the same timber. I learned that "malice towards none—in essentials unity, in non-essentials liberty, in all things charity"—is one of the best mottoes of men, next to the Golden Rule; and so I cover all this that may seem pointy to any one with the soft, silky mantle of love, and say I have learned to love a Methodist preacher better than any man on earth, and that is not saying I don't love other men all I can. Men is generic here. My brother, begin next Sunday—no, today, to get ready for Conference, and there will be the biggest rush next Fall for the "big end of the horn" you ever heard of, and we will all write that classical, Pauline man, Bishop W. W. Duncan, that we are all out of "the horn" and it is empty, and sing "Praise God from whom all blessings flow." I will write again some time when I learn more.

LEARNER.

ARKANSAS METHODIST

WEDNESDAY, JAN. 20, 1892

FROM DR. J. B. COTTRELL.

Your issue of THE METHODIST of Jan. 6 is edited. The editing of a paper implies an eye-sweep of him who holds the reins, into every corner and crevice of that which bears freight for feeding the hungry ones—men, women, girls and boys—whose matriculation into Zion commits them to the literature she specially provides. Methodist literature, as we have it in our Advocates, Methodists and Wesleyans, is a distinct species; it is *sui generis*. This is inevitable. Under the conditions, forms are so varied and types defined, as that organic phenomena of the—spiritual, shall I call it?—are individualized, as are those of the physical; the differentiating finger-touch of that genius of life whose power is pledged to unity, but not to oneness, has given us this specific variety, in propagation of which we have, on the part of "the authorities," pronounced expression of guardianship. I suppose it must arise from some of the dregs of "original or birth sin" in me, that hitherto I've instinctively recoiled from expression, in the pronunciamentos of those who have Episcopal authority, of a purpose to "plant Methodism," in sending the heralds, pastoral and evangelic, into quarters that are inviting. The delusion—hallucination—that a higher, holier, ever renewing, uplifting, reconditioning law of life (that is best expressed by the word catholic), would so minimise the passion of mere sect propagandism, as to effectually redeem one animated therewith from shibolethtic shortenings of speech—I say, that the fancy of there being a more genuine genius of life and truth enravishment than that which imparts a sectarian smell to one's nomenclature, is apprehended to spring from the merely natural mind, and is contraband of the kingdom. Alas! how estopped have been the unfornates who have stumbled at that stumbling stone! Zion has been uncertain of them! Irony aside, let me say in the most perpendicular, printed words that I can select for expression of the thought: There is a subtle soul-deceit that prompts to pietistic performance and practice, putting one in attorneyship along some prescribed line that leads to quite else and other than that the Master reached and that Paul endured!—a deceit that will just as inevitably prompt to an obsequiousness whose counterpart of superciliousness and vengefulness will form itself in the same character, as that opposite abutments of an arch are twins. There is the law of equivalents pervading the whole range of being, according to which there are balancings; and it is invariably found that antithesis, or counterpart, forms after the order named: when any one pulls into promotion and secures advantage through compliances with sect or party lust, rather than daring on behalf of that ever aggressive, mind-moving, truth-unfolding vocation that is alone had in following the illustrious Rejected, he will, both through word and act, operate proscriptively towards such as are, by their genuine heroism, a rebuke to the cunning that has passed them—into position that hath prerogative.

Of course there are counterfeits of the character exemplified by John the Baptist; by Christ; by Paul; by Wesley; by Dr. Thomas of Chicago, and by Drs. Heber Newton and Briggs:—self-assertiveness in vulgar advertisement of one's exaggerated estimate of his own individual importance, provoking the judicious to draw off, either in silence, or in expressed criticism of his obtrusiveness, can be so easily mistaken, by him whose prompting to iconoclastic violences in word and deed, is from merely native combativeness and destructiveness. The Apostolic injunction that we "try the spirits, whether they be of God," arises in special emphasis to every soul solicitous on behalf of true witnessing in the covenant of death. Whilst Christ is set forth as the Lion of the tribe of Judah, he is also termed the Lamb! no bleat, however, of complaint from him! Lamb-like!—but not sheepish! At the proper time and in the proper place, the throng of small cords came into disciplinary operation, and the power of a presence that was compelling, sufficed to cleanse the temple. And even so was it with him whose diet of grasshoppers (locusts) and of wild honey, and whose scant wardrobe sufficed in his heroic heralding of a greater; and the Baptist could afford to tiptoe in deliverance of himself to the gentry who assayed to patronize him! What genuineness of faith and what purity of motive in a ministry, courageous, like John's! But bluster and bullying in mere imitation of the man of Jordan doesn't constitute or prove one to be of like chivalry, even though he be a bug-eater.

This consideration of courage in those whose riches are of mind and whose honor is of fealty, unblanched, to truth as they apprehend it, furnishes occasion for just a hint or so, of criticism, in respect of another than a geographical frontier. That frontier is, in the realm of the intellectual, just beyond the horizon line of formulated, orthodox theologies. I once wrote that our Methodist theology is—or was—a magnificent thaw, from out a stiff old Calvinistic freeze, but that much of it is yet slush. What Clarke and Fletcher and Watson wrote, and what Wesley gave in recast and abreviation of the doxy of his Church, is, in respect of what is yet to come from evolution of doctrine, as was the old Augustinian nightmare in comparison with our Wesleyan waking. The right apprehension and adjustment of the law of retribution to the great seminal, generalizing principle that Divine government is paternal in entire sweep of the universe, have yet to come. The enactment of punishment as such, *per se*, will be apprehended as revenge; and assimilation of human governments to that of the Divine, will draw them off from the line along which they have perpetrated penalty according to measure and degree. The ultimate law of love to which we are individually and covenantly obliged, which enjoins upon us to love and to minister benevolently to enemies who are injurious to us, and which Paul declared to be without terminus, gradually discovers itself as infinitely pervasive; that paternity of Divine and of human government postulates retribution only in love. Its severity and inevitableness—retribution—are because and per force of its being so linked with the vicariousness of the love that is the life Divine. Along with this evolution of the world of mind towards noon of Gospel day, theology will gradually take sail and come into the great gulf-stream upon which there has floated to us from out the fountain-head of spirit life the germ text of gospel revelation, "God so *loved* the world He gave His only begotten Son!" Theology has had it, that God got so mad with Adam for eating an apple, that he had to have blood; twisting out and off from the sublime mystery which is infinitely above reach of the faculty formulative, that discovers its own impotence in endeavor to horizontalize perpendiculars, it has breathed out most stifling and sickening odors, indicating abscess and decay of dogmatic fangs. Philosophic nippers are, one after another, bringing out these old stubs, and the breath of Zion sweetens as she sings and prophesies of the fragrance of the "Rose of Sharon and of the Lily of the valley." Yes! Yes! Ecclesiastic policing in ranges where freedom guarantees liberty, has had its day; and when the exceptional croak breaks in upon the euphony of the fast increasing, ever heightening strain ol melody which enchantment of life and love inspires—which the God-Christ, in lovliness and benignity compels—it is mirthfulness touched with sadness, rather than rage that arises—"The earth is made to help the woman." The ingenuousness of enthusiasm marking the style and molding the manners of such as minister and confer in ranges philosophic and scientific, is qualifying very manifestly us pulpititians; and ribaldry of anathema and vulgarity of characterization of men who do not go to the confessional for their clue to the revelation Paul declared to be yielded to humanity through "the things that are made"—"even the Divine power and Godhead!"—are in rapid course of evanishment. There is an awakening to the Pauline admonition, "be courteous," in pulpit and on tripod.

JOSEPH B. COTTRELL.

Greenville, Ky.

Rheumatism is like sand in the bearings of machinery. Hood's Sarsaparilla is the great lubricator which cures the disease.

"COTTON IS KING!"

We give our readers some additional figures and facts on the production and sale of cotton, as read before the recent convention of cotton growers and merchants in Memphis, by Mr. H. D. Lane, Commissioner of Agriculture for Alabama.

The year the gin was invented, cotton equivalent to about 1,000 of our bales was exported from the South. By 1820 the crop was 360,000 bales. In 1830 the first crop of 1,000,000 bales was made, and the annual crop for the decade closing with that year was 743,000 bales. For the decade ending 1840 the average increased to 1,300,000 a year. The first 2,000,000 crop was reached 1843, and the decade ending 1850 shows an average crop of 2,153,000 bales.

A 3,000,000 crop was grown in 1852, and the average of the gold decade ending 1860 was 3,394,000 bales. Then came the war decade, and our crops averaged under 2,000,000. From 1871 to 1880 the crops more than doubled, averaging 4,535,000 bales. Notwithstanding this enormous increase, our crops for the decade of 1890 show a further increase, the average being 6,480,000 bales, reaching in that year 8,500,000 bales—an increase since the war of 282 per cent., and since 1821, when the first full records are given, of 2,200 per cent. The aggregate sum for which this raw material has sold is placed something over 12,500,000,000 of gold dollars. That is $900 a head for every man, woman and child in the great cotton-growing States—over eight times the assessed valuation of all property real and personal, in those States in 1880. It is 70 per cent. of the assessed valuation of all the property in all the States and Territories, as recorded for that year—70 per cent. of the wealth of the wealthiest people the world ever saw. Seventy per cent. of the vast wealth which the most industrious and intelligent race on earth, under the most favorable conditions, heavily dowered by all the nations of the old world, have been steadily and with unparalleled success accumulating for now nearly 400 years. That has been the contribution of the Southern cotton growers to the world within three-quarters of a century. But the price of the manufactured product, which we have for years should, in large part, have been paid to us, far exceeds even this. Since 1821 cotton goods have been made and sold to the value of more than $30,000,000,000, a sum equal to one-eighth of all the wealth of all the Christian nations of Europe and America in the year 1880.

Hitherto, consumption has barely kept pace with the cotton supply. We crammed our raw material upon the mills until they were forced to "drum" every quarter of the earth for consumers. Great as has been their success, and wide as are the markets their enterprise has opened, the production of the raw material has more than kept up. A large stock of cotton holds over from year to year, and in consequence buyers occupy a vantage ground, from which they can regulate the market and dictate prices. As has been stated above, our crop has increased 282 per cent. since the war. During this period the total actual consumption of the world has only increased 117 per cent. or at a rate less than half that at which our production has increased. Herein lies the solution to the paradox that the cotton growers of the South, the source and foundation of this wonderful industrial development, wonderful for the additions it has made in the past to the world's wealth and still more wonderful in what it promises to do for the future, have remained poor. The "boomers," who figure out in glowing articles the rapid increase in Southern wealth, may doubt that we are poor. They may be right so far as mines and factories and railroads and towns are concerned, but every one who hears me knows that the great body of the people who live in the open country and are engaged most exclusively in cotton-growing are getting poorer and poorer year by year. There are fewer carriages before church doors on Sunday than there were a quarter of a century ago; old homesteads are falling into disrepair and stand as gloomy monuments to our improvidence; there are no new barns, no new dwellings, except here and there for cotton hoers and cotton pickers; our gallant Southern boys are leaving the plantations to the negroes, while they seek to mend their broken fortunes in a more promising sphere. The general aspect of the country bears a growing resemblance to a gold mining region, whence all wealth is being removed, leaving scarce a trace behind to mark where it has been, except the barren trailings. The report of Dun & Co., for the six months ending June 30, 1891, shows that bankrupt liabilities are $27,000,000 greater than they were for the same period last year. Of this amount $19,000,000 or 70 per cent. is found in eight cotton growing States, and only $8,000,000 for the wide and wealthy regions of the country at large. How could it be otherwise? Since 1821 for five out of seven decades, together with the constant increase of our cotton crop, prices have constantly decreased. The exceptions were the decade from 1851 to 1860, when California and Australia poured out their streams of gold and raised a flood-tide of prosperity the world over, then cotton obeying the upward tendency rose in common with other things. The other side was the war decade when our production was cut off over half, and prices rose as high as $1.80 per pound. These war prices brought little profit to the planters.

In 1870 the average price of cotton for the decade then was 45 cents per pound. For the ensuing twenty years the price has averaged 12 1-2. This collapse can be attributed to but one cause. It is this: In 1871 we had 8,000,000 acres in cotton, which produced on an average 209 pounds of lint per acre, worth $35.42. Steadily, year by year, we increased our acreage, until, in 1890, we planted 19,000,000 acres, yielding an average of 174 1-2 pounds of lint per acre, worth $19.11. Here is more than double the work done, the cost of wages and material remaining the same, and the value of the gross product $16.31. less per acre. We are blindly extending our culture beyond the area on which we can do good work, regardless of the losses we incur and inflict upon all our co-laborers and the community at large. For the last thirty years our crops have sold on the average for $305,000,000. The 2,260,000 bales of the crop of 1866 sold for $412,244,000. The 7,313,000 bales of the crop of 1889 brought us $373,161,000. Five millions of bales more sold for $39,000,000 less, and the cost of production about the same. It is evident that the world has about $400,000,000 to spend annually with us for the material for their clothing. If we send out a 4,000,000 bale crop they will pay this sum for it and struggle among themselves for a share of our products. If we send out an 8,000,000 bale crop they pay the same sum, and leave us to squabble among ourselves for a division of the cash. I have collated in the appended table 381 estimates made in the different cotton States as to the cost of growing cotton. The average of all is 7 1-2 cents per pound of lint at the gin-house. It will cost at least 62 cents to transport it and sell it at the nearest market town. The difference between the price there and the New York quotation will not average less than 0.63,8 3-4c, New York prices in the cost of producing a pound of lint cotton.

* * * *

It will be remembered by all that only a few years ago coffee was being sold at eight pounds for $1. Now you will do well to get four pounds for the same money. We are advised by one who made a study of this subject, and is in a condition to know, that the downward tendency of coffee was produced by the reactionary effect of over-production.

So great was the crop that the market was glutted, and the purchase price did not pay for the cultivation and handling. As a result many became so poor that they were forced to give it up and many quit on account of annually losing money. Therefore, the production of coffee fell suddenly off, and the purchase price doubled in an incredibly short time.

* * * *

I am aware that there are many safe and conservative men who argue that "we had better bear the ills we have than fly to others that we know not of," but when those ills become an epidemic and show that it is bound to result in death and destruction, it is flying time, and we cannot afford to wager something to win when, under the circumstances, we know we have nothing to lose. For the farmers are snake-bit anyhow. [Tale—Eli, Uncle Hiram and the Turkey].

Cotton is king, but I would like to head that "Commune" that will depose the despot and let the people rule; for so long as he dominates all of the people will remain slaves to his Majesty. It is under the tyranny of his rule that the gold upon your wife's fair brow is prematurely turning to silver. It is under his despotic influence that your child is denied the privilege of an education. It is under his arbitrary rulings that farm life is rendered so unattractive that our children leave us at the first opportunity to engage in other occupations not half so respectable nor honest, and fill the cities to overflowing with young men and women seeking employment—honorably if they can get it, but they must have employment.

And last, but not least, this is the czar who, by his oppressions, is bringing your gray heads to the grave, holding your nose to the grindstone, and forcing you to pull the bell-cord over a mortgaged mule the balance of your mortal summers.

When Charlemagne and his "Knights of the Round Table" were making war on the Saracens, in Africa, it frequently happened that Knights on either side would fight in single combat for the honor of their respective armies. The Saracens had been, for many years, the scourge—the dreaded invaders—of Europe, and all waged war against this common enemy.

But in these days the worst scourge that threatens us, is that dread invader, *Consumption*.

Consumption fastens its hold upon its victims while they are unconscious of its approach. Dr. Pierce's Golden Medical Discovery has cured thousands of cases of this most fatal of maladies. But it must be taken before the disease is too far advanced in order to be effective. If taken in time, and given a fair trial, it will cure, or money paid for it will be refunded.

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ARKANSAS METHODIST.

WEDNESDAY, JAN. 20, 1892.

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And vigorous growth, so much admired in hair, can be secured by the use of Ayer's Hair Vigor. There is nothing better than this preparation for keeping the scalp clean, cool, and healthy. It restores to faded and gray hair the original color and beauty, prevents baldness, and imparts to the hair a silky texture and a lasting and delicate fragrance. The most elegant and economical dressing in the market, no toilet is complete without Ayer's Hair Vigor.

"My wife believes that the money spent for Ayer's Hair Vigor was the best investment she ever made. It imparts a soft

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to the hair, and gives much satisfaction."—J. A. Adams, St. Augustine, Texas.

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"Ayer's Hair Vigor is the only preparation I could ever find to remove dandruff, cure itching humors, and prevent loss of hair. I confidently recommend it."—J. C. Butler, Spencer, Mass.

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Ayer's Hair Vigor

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MRS. A. L. MALONE.

WHEREAS, God, in his infinite wisdom, has taken from us one of our most useful and devoted members in the person of Sister A. L. Malone;

Resolved, That we, as members of the Woman's Missionary Society, have sustained in the death of our President, Sister Malone, a heavy loss; and our hearts are deeply moved by this visitation of God's providence; her death has left a place vacant that will be difficult to fill, yet we feel that her toils have not been in vain.

2. That we of this Society will in the strength of Grace, take up the work cheerfully and prayerfully that our departed sister was doing so well.

3. That our heartfelt sympathy goes out to Bro. Malone in whose happy home the messenger of death has entered and claimed for his own, the wife and mother in the bloom of her young womanhood, just when life was most promising, and she was most useful to her Church in all its branches, and to her family.

4. That we earnestly pray that the hands of our heavenly Father may be laid in gracious healing upon the broken-hearted husband, and that faith, which made the dying pillow soft as downy feathers, may abide with him and his little children in comforting influence, and that the sunshine of his love may brighten the present sad separation by the sure promise of a reunion in that home where suffering and death are unknown.

"Secure is the soul in the midst of affliction
Who sees in each sorrow the hand of his God;
And knowing all things, for good work together,
Unquestioning, bows 'neath each stroke of the rod.
"Oh, blest is that heart that when tossed by the tempest
Can cling to this hope as a bird to its nest;
And say with a faith by each trial made stronger
The dear Father knows it is all for the best."

5. That we tender a copy of these resolutions to Bro. A. L. Malone, also that we publish the same in The Jonesboro Times, Craighead County Sun and THE ARKANSAS METHODIST.

MRS. S. A. WARNER,
" J. C. KNIGHT,
" R. E. THOMPSON, } Com.
" L. J. WARE.

DEATH NOTICES.

JENKINS.

Mrs. Annis Jenkins was born in Tenn. Dec. 6, 1812 and died near Jacksonville, Ark., Jan. 11, 1892 of la Grippe. Her death was a triumph of the Christian religion—her last words being, "I am almost home." Sister Jenkins was a member of the Baptist Church nearly all of her life. May the Lord bless this affliction to the spiritual advancement of her children and relatives.

L. C. CRAIG, P. C. Mineral C't.

HARRISON.

On January 2, 1892, death again visited our midst and claimed for his own Robert H. Harrison, who has been so long and favorably known by the citizens of this community. He was born in Christian Co., Ky., Mar. 15, 1849; came to Arkansas in 1850; was married to Miss Mary Lanxton Oct. 1870. Mr. Harrison was not a member of any Church, but he was what his friends and neighbors called an upright citizen. During his last illness, no murmur escaped his lips, and several times he was heard repeating passages of Scripture and sacred hymns. In his family he was always happy and cheerful, and his wife and children will sadly miss the dear one, the helper and provider. We trust he has gone to that blest home of changeless joy, and we pray our Father in heaven to comfort his aged mother, the fatherless children and the widow. The remains were interred in the family graveyard near Tuckerman by the Masonic fraternity, of which he was a member, followed by a large concourse of sorrowing friends.

G.

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FIELD NOTES.

PRESCOTT STA.—I have had a severe and protracted spell of the prevailing influenza since Conference. My condition is very little, if any better than it was three weeks ago. As Bishop Fitzgerald would say, "It is as much to be dreaded as sin, and as tenacious as poverty" in my case. Just when I shall be able to begin the work of the year, with some assurance that I shall be able to pursue it vigorously, is mere conjecture upon my part.

These people have received us with much cordiality, and have cheered and gladdened our home by many tokens of esteem. Aside from physical suffering I have felt good ever since Conference. The thought of being relieved from the long, fatiguing trips, grave and delicate responsibilities, and the burdensome, and too often thankless duties of P. E., coupled with the thought that I am to be at home with wife and children, and serve one of the most pleasant charges, and in some respects the best charge in the Conference, is enough to make one happy. If it is an axiom, that "everything in nature seeks its level," and if I have developed a fitness for one of the best stations in the Conference, in one of the best towns in Southwest Arkansas, haven't I good reason, for feeling good? I am really hungry to do a full and successful year's work.

My people, in advance of me, had already projected repairs and improvement on the parsonage. They have been hindered in the work on the account of the weather. It is to be hoped that these much needed improvements will be speedily carried on, until the parsonage at Prescott will, both in appearance and comfort, display that degree of church pride and enterprise in the membership, recently exhibited in the repairs and improvements on their church edifice. Let the good work go on. This is a town of churches. We have the Presbyterian, Cumberland Presbyterian, Baptist, Campbellite, Episcopal, Roman Catholic, and last, but not least, Methodist; besides the colored folks are well supplied with good houses.

Our P. E., much to the delight of our people, has decided to make his home with us this year, and has moved his family here. It has been quite awhile since a P. E. made this his home. It is not the geographical centre of the District, but since the boundary lines have been changed, it is right convenient to travel the District from this point. And while on this subject, allow me to say: Our new P. E. has made a good impression so far as I can learn, at every appointment visited, and the outlook on the District is truly encouraging. Why should we not have a prosperous year? He enjoys robust health, has a vigorous constitution, superior preaching ability, fine mixing qualities, administrative abilities good—with a good wife who seems to be thoroughly consecrated, and in full sympathy with her husband's work—a real help-meet ready to encourage and co-operate with him—and he is backed up by a good strong team of godly pastors. It does seem that everything is propitious.

As soon as I get able, I want to see what I can do in the way of getting subscribers and renewals for THE METHODIST; and now, Bros. Bennett & Thornburgh, you are most cordially invited to visit our town whenever it suits your convenience, with the promise that you shall have an open field and a fair chance to represent our organ to your hearts' content.

Fraternally,
THOS. H. WARE.

Prescott, Jan. 14.

JASPER MISS.—My first Quarterly meeting convened Jan. 2, 3. Bro. A. H. Williams was delayed on account of high water, but arrived in time to preach at 11 o'clock Sunday. He came as usual in the spirit of the Master, and preached in power and demonstration of the same. I have but one thing to regret of his coming—that is, his stay is so short. Our start on our collections is in advance of last year. We have been striving to herd and feed the sheep and lambs, but some have denied the faith and are in darkness. It is fearful to think of the percentage that go back. I would to God there was less of it.

J. S. SIMMONS.

Jasper, Jan. 12.

ALMA AND MULBERRY STA.—We are here (at Alma) safe and sound, kindly received, comfortably esconced in the parsonage and cared for; have had the donation, pound or surprise party—whatever it may be called. So we are thankful, happy and hopeful. Rev. C. H. Gregory and wife are here also, and although supernumerary, is healthy, active and strong—able, ready and willing to work; hence, if any of the preachers, either in the White River, Little Rock or Arkansas Conferences, wish help in working up the spiritual interests of the Church, they can get it by addressing him at Alma. He already has some engagements to commence soon, and as first comes first serves, they should write soon.

Yours fraternally,
Alma, Jan. 11. W. J. STONE.

NEW LIBERTY C'T.—Glad to report that my wife, is improving though slowly. We think we will soon be able to go on with our work. I filled my appointments last Sunday. We are proud to have the privilege of serving the people of New Liberty circuit another year and many of our people—big, little, old and young have given evidence that we are received with open hands, by bringing baskets well filled with such things as a family needs to live on. Though we were sick in bed we enjoyed it. Before they departed we had a song led by Bro. A. F. Harden and prayer by Dr. R. C. Maxwell. Still they come, as hog killing time is not yet over. Bro. Bennett, you know there are so many good things in these baskets that come in just after hogs are killed, that it pleases the family though they are sick. Success to THE METHODIST. J. W. VANTREASE.

Burks, Jan. 13.

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COMMISSIONER'S SALE.

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause (1836) pending in said court, on the 10th day of October 1891, whereon R. W. Martin is plaintiff and R. P. Vaugine, Fannie L Vaugine, John E. Geyer and John D. Adams, partners as Geyer & Adams are defendants, the undersigned as commissioner of said court, will offer for sale at public outcry, to the highest bidder at the east front door of the Pulaski county court house, in which said court is held, in the city of Little Rock, Arkansas, within the hours prescribed by law for judicial sales, on

THURSDAY JANUARY 28, 1892,

the following described real estate, to-wit: All that part of the south half of section ten (10) in township one North, range eleven West, that lies North of the Arkansas River, containing 55.88 acres and in Pulaski county, Arkansas.

Terms of sale; On a credit of three months, the purchaser being required to execute note with approved security and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 1st day of January 1892.

I. J. HICKS;
Commissioner in Chancery.

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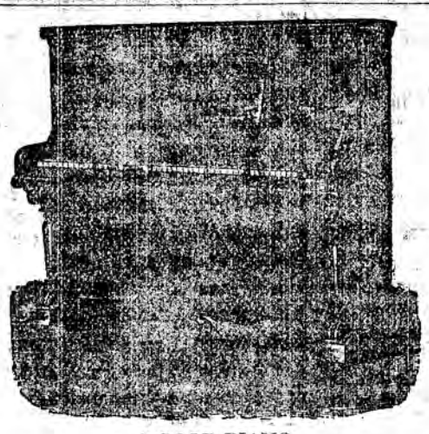

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ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, JAN. 20, 1892.

INJUSTICE TO THE SOUTH!

Last week in our criticism upon Rev. Dr. J. C. Hartzell's article on The Problem of Education in the South, we stated that his unfair conclusion as to "the rising tide of ignorance" in the South, was based upon the census of 1870, which was both incomplete and unreliable in its statistics relating to the South; and that he used these statistics without expressing any suspicion of their unreliability. Quoting his statements on the relative wealth of the people in certain Northern and Southern States, and denying his assumption, that the relative capacity of the North and the South for the accumulation of wealth had resulted from "the increase of the illiterate population of the South," we showed other and more reasonable causes for the great disparity reported: that while the South had relied chiefly upon agriculture and much of that unremunerative, the North had gained immensely from having a large majority of the great financial institutions and manufacturing enterprises, and these have been protected and fostered by national legislation, at the enormous expense of billions of dollars to the Southern people; that the North has received many millions more than the South from the appropriations of the Federal government for internal improvements; that on account of the last war the Federal government has paid in pensions over $1,000,000,000, comparatively little of this prodigious sum coming to citizens now in the South. And here we may say the indications are, that before the close of the present decade—say *thirty* years after the war in which not more perhaps than 2,500,000 Federal soldiers rendered actual field service—the pension roll may be increased to 700,000, receiving annually $200,000,000—'more than is paid to maintain any standing army of the world and more than England, France, Germany, Russia and Austria combined are paying for pensions!' Quoting the estimates by both Dr. Hartzell and Dr. A. G. Haygood as to the total amount given by Churches and individuals, North, for the education of both white and colored people in the South, we assumed upon equally fair authority, that for the education of Negro children *alone* twelve Southern States have to date paid perhaps $50,000,000, which would be considerably increased by the additional sum from the four other former slave States and District of Columbia; for according to the annual report of the Commissioner of Education, Feb. 1, 1891, the sixteen former slave States and District of Columbia in *thirteen* years, 1876 to 1889, to maintain the public schools for white and colored children, paid a grand total of $216,-644,699, which would be very greatly increased by the amounts paid prior to 1876 and since 1889. Consider here another fact: During the thirteen years named the colored enrollment in the public schools increased 113 per cent, while the colored population increased less than 25 per cent; and we think the report of the colored enrollment for 1890 will show fully 1,250,000 pupils taught by perhaps 17,000 teachers in public common schools besides those in public normal schools. The money coming from "Northern patriotic philanthropy" has generally been invested in training, high-grade schools; but however needful, these special schools have not been open to and therefore not immediately beneficial to the great mass of colored youths in the South.

With such facts accessible, and *after* admitting "a substantial advance each year" in popular education since "the reaction" following the overthrow of the "carpet-bag governments," it may seem strange that Dr. Hartzell should in the same paragraph say, "Outside the cities and larger towns, however, public schools are very few,"&c.; and then proceed to show the growth of pub-school education in the South, by comparing the per cent of gain in population and the per cent of gain in enrollment from 1880 to 1890, in the sixteen former slave States and District of Columbia. Under this comparison Arkansas shows 40.58 per cent gain in population and 106.10 per cent gain in enrollment; for the same Florida shows 45.24 and 110.58 and Texas 40.44 and 133.15—these three States leading in gain of both population and enrollment.

After copying the foregoing comparison Dr. Hartzell says correctly, yet in a rather misleading way, that "The increase in the per cent of enrollment of school population in the nation during the past few years has come chiefly from the Southern States, and, if the favorable growth continues, there will, in the near future, be as a large a per cent of enrollment in the Southern States as in the North." But he might have said: The increase in the per cent of enrollment has come chiefly from the South, and but for such *increase* in the South the *decrease* in the North would have reduced the per cent of enrollment in the nation. In his annual report, page 16, the Commissioner of Education says: "Since 1875 the increase of of enrollment in the South has only been sufficient to compensate for the decline in the North, and the resultant enrollment of pupils in the United States has remained at about 20 per 100, or 1 in 5 of the population."

Having for convenience grouped all the States in geographical divisions, the Commissioner of Education says, page 13: "Beginning with an enrollment of less than 8 per cent in 1870 [that unreliable census], the two Southern divisions rise almost uninterruptedly in the scale. The South Atlantic passes above the Western division in 1880, and the South Central above the same in 1883. Their course is still upward in the main, until in 1889, with an enrollment of about 20 per cent, they both stand above the North Atlantic, which has 17.8 per cent. Hardly less significant, though not so much a matter of common knowledge, is the decrease of the proportion of the population reported as enrolled in the common schools in the two Northern divisions. This movement of decrease has been going on almost continnously since 1870, until in 1889 the North Atlantic division has fallen below every other division except the Western." Further, "there was an absolute decrease in the enrollment of Maine, New Hampshire, Vermont and Rhode Island from 1888 to 1889, while the enrollment of New York and New Jersey was almost stationary, the school population at the same time increasing rapidly."

Now consider the facts we have quoted and those admitted by Dr. Hartzell himself, and then *wonder* at his conclusion, "If the rising tide of ignorance in that section [the South] is actually stayed it is all that can reasonably be expected"! "Millions of the poor white and colored people in the South are in the bonds of moral, social and intellectual degradation. No more important mission field can be found on earth"! So far as his article reveals to the contrary, "the rising tide of ignorance" and the "moral, social and intellectual degradation" are confined to the South. He does not intimate, that ample school facilities are not freely offered to all children of school age in the rural districts, villages, towns and cities of the North. O, no! And yet John H. Finley in the January number of the Review of Reviews says, after an examination of the official school reports of the city of New York, that if all the children of 5 to 14 years of age should apply for admission to the public schools, and every room should be filled to its legal limit, there would be 84,000 children of the age named unsupplied with school accommodation; and that only 60,000 of the 208,000 between the ages of 14 and 21 are enrolled in all the schools, public and private, including colleges,' &c. We doubt not, that a like condition exists in other cities in the North just as certainly as it does anywhere in the South.

In conclusion, if the importance of a mission field is measured by the "moral, social and intellectual degradation of poor white people as well as Negroes, then the Macedonian cry from destitute rural districts and large cities in the North is just as urgent as it can be from the South, and it is surely entitled to greater consideration on the ground of self-protection as well as patriotic philanthropy. Ample evidence of sad and increasing destitution in rural sections can be adduced from different sources—among them not a few speeches in the late meeting of the General Missionary Committee of Dr. Hartzell's own Church. And no one of intelligence and veracity will deny, that "moral, social and intellectual degradation" among poor white people in the large cities of the North is increasing with alarming rapidity, through the lack of industrial, educational and moral agencies, under American and Christian influences, to employ, train and evangelize the multiplying army of the native poor and foreign immigrants. Such "degradation" in the in the North more than in the South is threatening the stability and perpetuity of the civil and religious institutions of this nation. The white people of the South suffered from devastation during the war, destitution at its close, oppression of "carpet-bag" reconstruction with infamous burdens to this day, with no pensions from the national treasury for Confederate soldiers, who are still seen here and yonder, bravely toiling on wooden leg and with armless sleeve, yet thank the Lord, they are not seen in the great army of tramps, nor waving the red flag of anarchists, but true to the the noblest principles of patriotism and honoring the flag of their nation they are ready to fight for its perpetuity in the sanctity of American homes and the maintenance of our religious institutions.

FOR REVENUE ONLY, A NATIONAL SHAME.

It is not our purpose here to discuss the tariff, high or low, for protection, or for revenue only, but to record our painful regret over the probable and almost certain action of the national directors of the Columbian Exposition, on the momentous question of Sunday opening. We think this action is practically foreshadowed in the concessions already made, according to report, to the local directors, who are for Chicago first, last and all the time—that is, they will contend for any course or measures whatsoever giving promise of the largest possible money returns to the Chicagoans. As published by the associated press the Department of Publicity and Promotion of the World's Fair has issued a statement showing the probable cost of the Exposition and the income from various sources. The cost of constructing the buildings and holding the Fair is estimated at $18,500,000—$8,000,000 of this vast amount for the general department buildings alone. Among the prospective resources is the sum of $3,000,000 for the sale of privileges and from salvage. It is reported, that for the privilege of selling liquors inside of the Exposition grounds, the liquor sellers are to divide profits with the directors, and so visitors must see the German beer-garden conducted on such scale as to honor the memory of Columbus and do credit to a World's Fair conducted on American soil! As Chicago is reported to have 72 breweries and 6,000 saloons, we suppose the prohibition of liquor selling in the Fair grounds would not reduce very greatly the consumption of liquors by the visitors; but the fact of the directors, for Chicago's gain, becoming partners in the traffic, which is there conducted in beer gardens and saloons on Sunday as on other days, is almost equivalent to saying the privilege of liquor selling on the Fair grounds is for seven days in the week—that the Fair is to be open on Sunday.

We have yet some hope that the disclosure of the plan may provoke such criticism and call forth such vigorous expressions of righteous indignation as to secure Congressional action positively forbidding the opening of the Exposition on Sunday. To this end we ask our readers to make immediate and urgent appeals, by personal letters and petitions, to their Representatives to avert, if possible, the national shame which must follow the desecration of the American Sabbath by keeping the Exposition open on Sunday. Make the appeals on the grounds, that the sacredness of this day should not be destroyed for revenue; in the name of employes who would be compelled to work on Sunday; that Sunday opening would be a menace to social order, a precedent for destroying the Sabbath, a national humiliation and insult to the conscience of more than 30,000,000 members and adherents of Christian Churches.

In our last issue we copied from the Christian at Work an editorial strongly condemning the U. S. Senate's refusal last March to ratify the action of the Brussels conference, looking to the prohibition of the slave traffic in Africa and the importation of intoxicating liquors into that country. Just after our paper was printed, we learned from the Associated Press report, that the Senate in executive session, Jan. 11, ratified the Brussels anti-slavery treaty of July 2, 1890, with the addition of the following provision:

"Resolved, further, as a part of this act of ratification, that the United States of America, having neither possessions nor protectorates in Africa, hereby disclaim any intention of ratifying this treaty to syndicate any interests whatever, possessions or protectorate, established or claimed, on that continent by the other powers, or any approval of the wisdom, expediency or the lawfulness thereof, and does not join in any expressions in the said general act which might be construed as such a declaration of acknowledgement, and for this reason that it is desirable that a copy of this resolution be drawn up at the time of the exchange of the ratification of this treaty on the part of the United States."

OUR CITY GOVERNMENT.

At the meeting of the City Council Monday night, Jan. 11, the city debt statement presented by the Clerk, showed this city owing $250,-104.18, less $9,129.55 in the hands of the Treasurer, making the net total amount of indebtedness $240,-974.93. From the annual reports of the city's receipts and disbursements for the year 1891, we learn the total receipts from all sources amounted to $116,334.22 and the disbursements to $107,204.67 leaving on hand only $9,127.55 to the credit of the general revenue, interest and sinking funds. The city received from the Sheriff $60,457.62, Co. Treasurer $442.02, City Collector $26,707.70, Police Judge $20,972.75, &c. The city paid for the year: For city salaries $9,845; city buildings $1,192,35; police department $20,875.21; street department $7,980.94; pauper department $430.40; fire department, salaries, etc., $18,797.45, &c.

The city received from saloon licenses $15,100 (of the $26,707.70 paid in by the City Collector) and from fines paid in by Police Judge, $20,972.75—total from saloon licenses and fines, $36,072.75; but to maintain its police department the city paid out $20,875.21, which was $94.54 less than its receipts from fines collected by the Police Judge. While the disclosure might be shamefully humiliating to the law-abiding people of this city, many of them are doubtless curious to know what proportion of the $20,972.75 came from violators of law without formal arrest, arraignment, trial and conviction. It is believed, and has been so alleged by the grand jury of this county—so far as we know without any published denial of the charge—that nominal "fines" have been imposed and collected, not primarily for the suppression of crime, but to raise needed revenue from persons, who were permitted, in consideration of these fines or "hush money," to continue their business in violation of specific laws, by Sunday selling, running gambling establishments, &c. If this be true, and we have seen no denial to the contrary, is it not a disgrace to every executive and judicial officer honored with ample authority and bound by sworn obligation to enforce the laws of this city without fear or favor?

It has been reported, and with great pleasure we so stated in this paper, that our Honorable Mayor had given positive orders, that all laws must be impartially enforced; but beyond fining liquor dealers for selling on Sunday, and for awhile fining certain transient gamblers and even ordering them to leave the city, what has been done to break the usual monotony in the police court of this city? Has a single gambling parlor been closed under and by the order of the Mayor? Has he directed his valiant Chief of Police to raid and break up any gambling establishment more pretentious than a low dive of Negro "crap-shooters"? Has his Spartan general closed one single "gambling parlor" and destroyed its gambling devices, as provided for in the ordinances of this city? In The Democrat it is stated, that during the present administration, eight and a half months, Chief of Police Sanders reports the number of arrests as follows: 1,109 white males, 616 black males, 224 white females and 204 black females; total, 2,153. How many of the 1,109 white males were proprietors or keepers of gambling houses not far from police headquarters? Has the Police Judge under his ample authority fined with increasing amounts the proprietors of these enchanting parlors for every day they are kept open, and has he declared a single one of such proprietors a vagrant and to be dealt with as such? Or has he at certain or stated times accepted as fines, to replenish the city's revenue, checks sent to his office by men, who are defiantly violating the laws of this city and State, and who feel they are practically paying and the Police Judge receiving such money, as license fees for the privilege of violating law? Will the Mayor, Chief of Police and Police Judge give direct and unequivocal answers to each of the foregoing questions relating to themselves respectively as the chief officers of this city? It is not sufficient to answer, that gambling houses are tolerated and taxed by fines in other cities, and that the gambling establishments in this city can not be suppressed—that our city laws against them can not be enforced. Have our sworn officers made honest and fearless, faithful and persistent efforts to enforce these laws? Until they have done so, they must stand in an unenviable attitude before the best people of this city and State.

Ex-President Hayes, one of the trustees of the Slater fund, speaking to a N. Y. Times reporter of his recent visit to the South, said:

"I went to the institutions in Georgia, South Carolina, Alabama, Mississippi, Louisiana and Texas, in which the most of the schools which are helped by the Slater fund are located. I was impressed with the interest which is taken by both whites and blacks in those States. There is an interest in schools which would surprise most people in the North, I think."

Through the courtesy of Rev. Dr. S. A. Steel, pastor of McKendree Church, Nashville, Tenn., we have received a copy, No. 3, of the McKendree Worker. In the long official directory of that great Church we see the names of 10 local preachers, 37 stewards, 11 trustees, 10 ushers, 6 Sunday-school officers and 24 teachers, and including the Epworth League, five societies. From Bro. Steel's vigorous paragraphs we copy this:

The corps of Zebulon in David's army "could keep rank," and they were invincible. The pastor of McKendree is at the head of a thousand Methodists. If they "keep rank," are thoroughly united, of one heart and mind, they can sweep everything before them. They ought to drive the devil out of Nashville. There is money enough in McKendree to float any scheme, and it ought to be matched in high, aggresive warfare against the vice and immorality of this city. Every man ought to be a valiant foe to the seething iniquity that surrounds us. O for the militant fire of the Holy Ghost! O to see old McKendree move *en masse* against the legions of darkness! God grant us a revival!

PLAN FOR ORGANIC UNION OF AMERICAN METHODISTS.

[*Continued from 1st page.*]

union would cripple, if it did not destroy, our present prosperity in the South, we do not see how it could possibly advance any interest of the Church (North).

From whatever point of view we examine the question, insuperable barriers arise, but we can see another and a far better method of creating a gracious *modus vivendi* than that which organic union would create. The time is not far distant when the question of *representation* will present a difficult problem to both Churches. Upon a safe, conservative principle of representation in the General Conference depends the very existence of the Church. The United States House of Representatives has fewer members than the General Conference of the Church (North) and it is possible that our own Conference in 1894 will be as large as the lower house of Congress. If there be any difference, our Conferences are more difficult to keep in order and to keep under check to prevent hasty legislation. Four weeks, at the most, can be given once in four years to the interests of two or three millions of Church members. The greatness of the responsibility, the zeal of the members, and the shortness of the time all unite to put great principles in peril, and to cause those impulsive movements which may prove disastrous when they are ill-considered and unwise. Rushed through in the enthusiasm of an hour, they may bring distress, humiliation, and ruin to the interests of the Church of Christ.

The danger is the greater to the Church (North), because that Church has given no veto power to the bishops. In our Church, if the bishops regard any act of the General Conference as unconstitutional, they can present their veto, and unless two-thirds of the Conference agree to pass the measure, it is annulled at once. But the two-thirds vote does not override the bishops' veto; for the measure, by means of the veto, becomes a constitutional question and must first receive a two-thirds vote in the General Conference, and afterward a three-fourths vote of the members of the Annual Conferences. We have erected a barrier against hasty legislation, and for ordinary cases we do not see that anything more can be done. It is possible, however, that the bishops, cool and dispassionate as they may be, may still overlook a source of danger under conceivable circumstances. The best safeguard is a body of moderate size, selected for their fitness and not as a compliment to friendships, or even faithful service in other fields. The Church (North) has already reached the *limit* of representation, under the restrictive rule, unless some action was taken in 1888, which we do not remember to have seen. As it stands, there is one delegate to forty-five members of the Annual Conference, while we have one to thirty-six, with a restrictive limit of one to sixty.

But when we look forward to the century soon to dawn upon us, we cannot see a prospect of relief within the present established lines. In the good providence of God, however, the emergency will bring the measure. The Church has grown under the fostering care of its great Head, and the most that man can do is to provide for the present and the immediate future, leaving the coming age to bring with it the wisdom and grace needed for the expansion of the Church.

But we think there is a measure that would establish peace, secure prosperity, and create the only organic union that is possible between the various sections of our country. Let there be one "Methodist Episcopal Church" in America under *four* General Conference jurisdictions: 1. The Methodist Episcopal Church, North, comprising New England and the Central States to the Mississippi River. 2. The Methodist Episcopal Church, South, comprising the territory of the slaveholding States as they existed in 1860, or, if preferred, the boundary established by the "Plan of Separation" in 1844. 3. The Methodist Episcopal Church, West, comprising all the territory west of the Mississippi River and north of the Southern boundary. 4. The Colored Methodist Episcopal Church, comprising: (1) the African Methodist Episcopal Church (Bethel); (2) the African Methodist Episcopal Church (Zion); and (3) the Colored Methodist Episcopal Church in America. These four divisions would be held in one Church organization by the *nexus* of a Methodist Church Council, meeting once in four years, and in the year succeeding one of the General Conferences, so that there would be no conflict as to the time of meeting, the Council and the Conference having its membership probably in the same persons. Let each General Conference jurisdiction be divided into Council Districts, with one or two, probably two, a layman and a minister, from each district, and the membership of the Council confined to fifty or sixty persons. The General Conference of each jurisdiction to elect the members of the Council. This Council to have no *legislative* or *judicial* functions, but to be an advisory body only, considering such subjects as appertain to the general welfare of the Church. The name or title of the Church to be in common, with a common law of transfer of preachers from one jurisdiction to another, without blame or prejudice and subject only to the appointing power dismissing and receiving.

In such a division of the jurisdictional powers of the four General Conferences there need be no structural or internal change in any one section of the Church, and any modification, alteration, or addition which may appear desirable, and may not be chosen in another, if adopted by any one will in nowise change, abridge, or injuriously affect the rights of any other. Territorial sovereignty would inhere in the General Conference, and one General Conference could have no *legislative* authority over another.

This plan would make us one Church, with more than four and a half millions of communicants at the present time, each branch numbering nearly the membership of the Southern Church in 1890, and with room provided for fourfold expansion.

The partition of territory and members would be met with objections, more or less vigorous, according to circumstances. But there need be no violent displacements. Natural laws could safely be left to work changes of adaptation, and the institutions of learning in the South now under the care of the Church (North) could be continued until such time as all parties were ready for a transfer to the Church, South. The Southern States are poor, the Northern States rich, but the balance of wealth will not always remain North. Nature has made the South the richest section of the Union, and as there is no longer a question about the reality of this natural wealth, the progress of the South will be more rapid in the next ten years than ever before. The soils worn out will be redeemed, the manufacture of cotton will be chiefly in the sight of the cotton fields, and more than half of the product of iron mines in America will come from the South. Temperature, soil, minerals (great facts of nature) will overrule all other considerations, and the homogeneous character of our population will render every step taken in advance a permanent step providing for another.

If, as Bishop Foster thinks, there are persons whose fealty to the Church (North) is bounded by their supply of "fat," they will resist any movement that looks like coalition, but these are of no moment. The plow handle is ready for them, and they may yet become good citizens by tilling the soil and earning bread by the honest sweat of the face.

We have thus been led, as the Ecumenical Conference was led, into considerations not exactly of consolidation, but of profitable cooperation. Whether the two sections of the country have a desire to unite in such a plan as we have roughly sketched we have no means of knowing. We are sure of one thing, however: we of the South entertain the kindest of feeling for our brethren of the North, and we would not of our own choice revive any of the unpleasant remembrances of the "long ago." We appreciate the Herculean task that is before the Northern Church. Immense masses of foreigners moving in by the half million a year upon her territory, and these threatening the very foundations of social order, call aloud upon some great evangelizing agency that can interpose and transmute these dangerous immigrants into true Christians and good citizens. No organization in the country is as well prepared for this noble work as the Methodist Church (North). To accomplish such a work as that may be, at no distant day, the saving of the nation.

On the other hand, as no other

organization has done or can do, the Church, South, is capable of solving the problem of the negro civilization of the future. In kindly relations with the Southern Methodist Church, both pastoral effort and pecuniary aid could be afforded to the colored people until they will have developed a Church autonomy equal to all the wants of their race and the exigencies of the times in which they live. Understanding the negro problem, we could do for the country in that direction what the Northern Church seems selected by Providence to do with the mass of immigrant humanity in the United States.

PERSONAL AND OTHER NOTES

We learn from the Helena World, that Rev. Geo. Iuge was to begin a series of meetings in the Methodist church in that city last Wednesday night. He has been notably successful in revival work, and we hope the meeting in Helena may prove a great blessing to that city.

Stating that Bro. James E. Skillern of Searcy had sold his residence to Judge Grant Green of Clarendon, The Beacon says "we are sorry at the prospect of losing Mr. Skillern, who speaks of going to Little Rock to reside. He and his family have been our neighbors for several years, and nobody ever had any better neighbors than they are." Bro. Skillern is President of the Beal-Fletcher-Hughes Co., wholesale grocers in this city, and we are highly gratified to learn that Searcy's loss shall be a most desirable acquisition to our City of Roses.

Rev. B. C. Matthews, P. C. of Russellville station, writes Jan. 15: "that the Russellville Sunday-school collected on Jan. 3, the sum of $26.00 for the (extra) C. B. Mosley fund. I have in a private way run the sum up to $40.00 in cash, making the whole amount subscribed by the S. S., the Church and myself at Conference."

Rev. G. S. Sexton, P. C. of College Hill and Fulton, gave us a pleasant call last Wednesday p. m., as he returned from his visit to Tennessee relatives, none of whom knew him, and to whom he introduced himself as 'Mr. Johnsing from Arkansaw.' Bro. Sexton reported the times hard, the lands badly worn, and the outlook less cheerful than in our own State.

Rev. Geo. W. Logan has bought property in this place and moved his family here for the purpose of educating his children in the Methodist College.—Arkadelphia Standard.

The proposed Short-Hand lessons were not given in this paper for two reasons: the plates did not come according to promise and there were only a few applicants, to whom their money has been returned.

The report copied on page 8 from The Gazette contains a few errors: Rev. Wm. Tucker collected and expended the $787; B. W. Green is Sec'y and C. T. Walker, Treas. The poor are being relieved by this Society and also by the Churches—our First Church, we are gratified to learn, commendably active in this good work.

Rev. Joseph Johnson of Mt. Pleasant writing to Sister Thornburgh about her Catechism, says: "I sent and got one dozen of them and find them to be the very thing we have needed for years. What can you sell them at by the 100 or 200 copies? I think I can sell that many on my work." Special rates will be given on 50 or more copies at one time.

Bro. J. W. Todd of Jacksonville called Monday and paid his respects to THE METHODIST in a very substantial and helpful way.

We had a friendly visit Tuesday (this) morning from Rev. Dr. Andrew Hunter. His son Andrew, in business in this city, had his right leg broken last Thursday night while "coasting" on the sleet-covered snow. At the same time and place Andrew Johnson, age 17, had his right leg broken, "both bones horribly splintered," and several others were hurt, Miss Ellen Tigh very seriously—all by a "cannon ball" sled.

Ordering his paper changed from Gainesville to Herndon, Ark., Rev. W. M. Watson says he has had a very severe attack of la grippe and has not been able for church work since Conference, though he expected to fill his appointment last Sunday.

The Charleston (S. C.) News and Courier, Jan. 10, referring to the retirement of Rev. Dr. R. D. Smart after four years' pastorate of Bethel Church, says: "The difficulty of filling his place was felt on all sides, so completely had he endeared himself to the people of this charge. But Bishop Granberry, with that practical common sense and keen appreciation of the aptitudes of men, which are well known characteristics of his, at once set to work to quiet these apprehensions. After a careful survey he determined to appoint the Rev. J. A. Clifton as Dr. Smart's successor. To follow Dr. Smart is indeed no easy task, but it looks now as if Bishop Granberry's appointee was the man of all others to do it." "Bethel Church has had great men to fill her pulpit. The elder Capers, Wightman, Wells, Meynardie, Smart and others of similar celebrity have officiated there, and now last, but not least, comes J. A. Clifton."

Among our pleasant callers last week was Dr. K. A. McIntosh of Beebe, whom we have long held in great esteem for his many excellent qualities of head and heart—a skillful Christian physician, a blessing to any community.

The numerous friends of Bro. I. M. Moore, so long and favorably known as a prominent citizen of White county and a leading member of our Church, will be truly sad to read this special from The Gazette, Jan. 19: "Searcy Jan. 18.—Col. I. M. Moore, one of the oldest and best known citizens of this place, died this morning at the age of 77 years, more than half a century of which time had been spent here. He was the father of Hon. John M. Moore, of Little Rock.'

A special from Muscogee, I. T., to The Gazette, Jan. 19, says in the meeting conducted there by Rev. John P. Lowry, there have been nearly 100 conversions embracing lawyers, business men, fathers and mothers.

We tender brotherly condolence to Mr. W. M. Kavanaugh, Business Manager for The Gazette, in his sorrow from the death of his father, Rev. H. H. Kavanaugh, in Frankfort, Ky., Jan. 18. He was a minister of our Church, nephew of the late Bishop H. H. Kavanaugh, and leaves a widow, three daughters and three sons, the eldest of whom is our friend and neighbor of The Gazette.

Rev. J. H. Bradford orders his paper changed srom El Dorado to Atlanta, Ark. His correspondents will take notice of the change.

The Argenta Times says: "Rev. R. C. Morehead, the new Methodist pastor is an able preacher, and has already rendered himself deservedly popular."

We regret exceedingly to learn through reports to The Democrat and The Gazette, that Rev. J. R. Moore, pastor of our First Church, Pine Bluff, slipped on icy steps and fell last Friday morning, seriously harting his right shoulder. We sincerely hope he may soon recover from the injury sustained.

Last Friday we were favored with a short, pleasant visit from Bro. A. Emonson, who has been engaged for two years in railroad construction, now in W. Va. We regret to learn his operations there have not been remunerative of late; and most sincerely did we regret in common with his numerous friends in Carlisle and elsewhere the business failure of the Emonson M. & M. Co., who had been so helpful to Carlisle and that community at large.

Rev. Geo. M. Hill, P. E. of the Washington District, writes, Prescott, Jan. 18: "I am kept at home now by that awful malady, 'la grippe.'" Besides suffering intensely for the last four or five days, I have been compelled to miss the Quarterly meeting on the Center Point C't. I may have to miss others before the grippe lets me go. I write this that brethren may understand why, should I fail to reach their meetings."

Rev. Wm. Sherman, P.C. of Rogers station, writes that the people there have been much afflicted with la grippe but are now improving; also, that "Rogers is getting on nicely now since we got rid of the saloons Jan. 1." The "evanishment" of both grippe and saloons will be a doubly happy riddance.

In a private letter, Jan. 16, Rev. J. F. Follin, a recent transfer from Texas, and now P.C. of Monticello station, says: "I am here to become identified with every interest of Ark., and to devote my life to her upbuilding. The good people of Monticello gave us a cordial reception and have given us many tokens of kindness. We are moving off in the work hopefully and working and praying for a year of great prosperity.

We expect, shortly to make a thorough canvass for the ARK. METHODIST. We realize that nothing is more helpful to a pastor in his work than the weekly visits of the church paper."

President O. H. Tucker writes: "Quitman College closed the First Term with 119 students. Two of the students have professed religion and one young man claims a call to the ministry.

Miss Leamey Teague one of our own graduates takes a position in the Prep. Dept. Next Term opens Jan. 18, and closes June 1."

A highly esteemed brother, one of our leading preachers, writes: "I was pained to learn of your misfortune; glad you escaped with your life. Sad indeed would it have been, if our popular and much loved Editor had ended his noble, useful career, [taffy?] by eating too much hogsouse." We have heard since it was a mixture, pork and beef, if not cats *et cetera*. We ate very little of it; it was not the quantity but the "pizen," perhaps from a copper vessel. If the butcher, who made and sold it, had fallen into the hands of his score of victims *after* they began to recover that night—well, he'd sell no more poisoned souse.

We congratulate the enterprising citizens of Conway upon its recent good fortune. It was selected as the location for the Baptist State Female College by its Trustees, Jan. 13. The Conway Log Cabin says the bids by the contesting towns were: Conway, $27,500; Bentonville, $21,000; Ozark, $21,000. The cash bid of Rogers was not learned, as land and money were not separated. Altogether it was estimated at about $20,000. Bentonville had some lands and town lots in addition to her cash offer. Ozark had a school building which they wanted to put in, estimated at $13,000, in addition to her cash." "Conway made a guarantee to erect four buildings and turn them over completed by the first of January, 1893, It is estimated that these buildings will cost $40,000."

The postoffice address of Rev. J. C. Ritter remains at Paragould until further notice.

Rev. E. R. Steele, P. C. of Peytonville C't. writes Jan. 12: "My health is good and the present prospects for some new churches on my charge this year are encouraging."

Last Thursday we had a pleasant visit from Dr. Bascom J. Vance of Valley Springs. He paid for this paper to his son, Henry Marvin Vance, a bright youth of 13, having an honored Methodist name and interested in Methodist literature.

Eternal Vigilance

Is the price of good health. But with all the precaution we may take there are enemies always lurking about our systems, only waiting a favorable opportunity to assert themselves. Scrofula and other impurities in the blood may be hidden for years or even for generations, and suddenly break forth, undermining health and hastening death. For all diseases arising from impure blood

Hood's Sarsaparilla

Is the unequalled and unapproached remedy. It is King of them all, for it conquers disease. It builds up in a perfectly natural way all the weakened parts, vitalizes, enriches and

Purifies the Blood

And assists to healthy action those important organs, the kidneys and liver. If you need a good medicine you should certainly take

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

NOTICE.

OFFICE OF METHODIST PREACHERS' AID ASS'N, LITTTE ROCK, Jan. 18, 1892.

The following names have been registered as members in above, since last report. R. C. Atchley, B., J. R. Sanders, B. John B. Bond, Sec'y-Treas.

DEATH OF MRS. FIZER.

We were deeply pained to hear of the death, last Sunday night, of Sister Fizer, wife of Rev. N. B. Fizer, at their home in Forrest City. Extending our sincere condolence to the bereft ones in their overwhelming grief, we approve most fully the following brief tribute to the devoted wife and mother:

Mrs. N. B. Fizer died last night at 11 o'clock after an illness of only a week. A noble Christian woman has been summoned home to glory. She was loved and respected by all, who knew her. Bro. Fizer has been sorely tried and bereaved in the death of his devoted wife and the four precious children bereft of their best friend on earth, a true mother. She was to them all that this endearing term means and implies. A suitable tribute will be furnished at the proper time.

W. D. KELLEY.

Forrest City, Jan. 18.

PRESTO, CHANGE!

Our desire has been and is still that THE ARKANSAS METHODIST may give much church news and many contributed articles from the preachers in our three Conferences. We know many of our preachers *can* write both profitably to our readers and creditably to themselves, and for mutual benefit we think more of them should often contribute to their Conference organ carefully and thoughtfully prepared articles on subjects of general interest. Our rule has been to give accepted contributions from our Arkansas preachers precedence in time of publication, and we have cordially and repeatedly, by letter and in person, invited them to use and improve their gifts for the good they may thereby do their paper and the cause in which they are laboring. Their articles would be seen and (if *thoughtfully* written) read by 40,000 or more persons—a fact inviting the best production of head and heart for our numerous readers.

In order that we may give more *news* items relating to our Church, its members and enterprises, in this State, we respectfully ask our preachers to furnish us each week 20 to 30 *newsy* bulletins or notes of 10 to 30 lines each—making in one year 1,200 to 1,500 field notes, about an average of 6 notes from *each* pastoral charge in our three Conferences. By rewriting and *condensing*, much may be briefly stated in notes averaging 20 lines. As the new postal cards are large, they will serve admirably for short field notes, which have been *first* written on paper and then *condensed* and carefully copied on the postal cards with pen and ink. If notes are thus written and sent *ready* for the printer, the Editor will have more time for doing his best possible service on the paper. To this end we earnestly invite the brotherly and thoughtful assistance of our preachers.

The *form* we give field notes shows how we want them printed. Begin at left-hand, top corner of card and write Livewell Sta., Hopewell C't., or Needmore Mis. Next tell in fewest words what may be said of interest to your people and your friends elsewhere, about your charge—its liberality, progress, prospects, meetings, &c. Then make brief personal mention of members dying or removing, &c. Last your signature, with post-office and date at left-hand bottom corner of card; if a station and *one* town, post-office need not be given. Finally, keep in mind, that a *model* field note is *not* "a string of squibs just dashed off at random"—which means helter-skelter, "ad scatter 'em"—and seldom worth half the space it occupies. Before sending a spiceless, long and news*less* letter for a field note, ask yourself if you would like to see nineteen more of its kind in the next issue of THE ARKANSAS METHODIST? Candid answer—smoke—blaze; then, thinking cap, article of solid meat, and readers will wish to see another communication over your name. Try it!

Messrs. M. M. Cohn & Co., of this city, have a large and very select stock of clerical and other black suits, bought at prices enabling them to sell very cheap. Call, or write to them for descriptions and prices, bearing in mind they will surely offer you goods of best quality.

INFANTILE SKIN SCALP AND DISEASES CURED BY Cuticura

EVERY HUMOR OF THE SCIN AND SCALP of infancy and childhood, whether torturing, disfiguring, itching, burning, scaly, crusted, pimply, or blotchy, with loss of hair, and every impurity of blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the Cuticura Remedies, consisting of Cuticura, the Great Skin Cure, Cuticura Soap, an Skin Purifier and Beautifier, and Cuticura Resolvent, the new Blood and Skin Purifier and greatest of Humor Remedies, when the best of physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.

Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, $1. Prepared by Potter Drug and Chemical Corporation, Boston, Mass.

Send for "How to cure Skin and Blood Diseases."

Baby's skin and scalp purified and beautified by CUTICURA SOAP.

Kidney pains, backache, and muscular rheumatism relieved in one minute by the celebrated Cuticura Anti-Pain Plaster. 25c.

SPECIAL AND SUNDRY

We call attention to the advertisement of "Big Seed Corn." Mr. Shannon has two fine corns samples of which are in our office. He is an old Confederate veteran, an intelligent experimenter and is reliable. Now that cotton has ceased to be a paying crop, the Southern farmer ought by all means to raise his own supply of bread, meat and feed, and then as much cotton as he can, and to do this right and successfully he must have good improved seed. Order early and plant early for best results with corn. He could not supply the demand last year and many late orders could not be filled.

We invite special attention to the advertisement of Kerr & Baugh, Real Estate Dealers, Searcy, Ark., and to all concerned we commend these gentlemen as worthy of confidence and fully reliable.

BROWN'S IRON BITTERS ALMANAC For 1892

Contains **One Hundred Recipes** for making delicious **Candy** cheaply and quickly at home. This book is given away at drug and general stores.

MARRIED.

At the residence of the bride's father, Mr. W. H. Carpenter, at 3 p. m. October 23, 1891 Mr. G. L. Smith and Miss Lillie Carpenter—all of Lonoke Co. Rev. K. W. Dodson officiating.

At the residence of the bride's father, Esq. Northcutt, Dec. 30, 1891, Mr. J. H. Griffin of Prairie Co., and Miss Alice Northcutt of Lonoke Co. Rev. K. W. Dodson officiating.

At the residence of the bride,s father, Mr. J. T. Berry at 2 p. m. Jan. 3rd 1892, Mr. J. B. Nicholson and Miss Willie Berry—all of Prairie Co., Rev. K. W. Dodson officiating.

Dec. 27th 1891 at the residence of the bride's father Jno. H. Few near Texarkana, by Rev. B. A. Few, Mr. Robt. J. Wilson of Roberts, Ark., to Miss Mammie E. Few.

At the residence of the bride's father, T. Q. C. House, Holly Springs, Ark., Mr. M. P. Sinquefield and Mrs. F. H. Johnson, Rev. A. S. Scott officiating.

At the residence of the bride's brother, Mr. L. W. Dickey, Jan. 6, 92, by Rev. J. M. Talkington, Dr. John J. Goodloe and Miss Alice A. Dickey—all of White Co., Ark.

At church near the residence of the bride's father in Lonoke Co., Ark., Jan. 6, 1892, Mr. L. W. Martin of Birmingham, Ala., and Miss Emma McBride of Lonoke Co., Ark., Rev. W. F. Evans officiating.

Jan. 7, 1892, at the residence of Mr. — Neel, Princeton, Ark., Mr. J. R. Neel and Miss Drue Yeager of Holly Springs, Ark., Rev. S. A. Hill officiating.

Jan. 5, 1892 at the residence of Mr. J. S. Redrick in Faulkner Co., by Rev. J. H. Smith, Mr. W. A. Irvin of Murray Co., Tenn., and Miss Kate E. Moore of Faulkner Co., Ark.

At Lee's Chapel, Independence Co., Ark., Jan. 3, 1892, Mr. Oscar Morris and Miss Fannie McBabb, by Rev. G. A. Dannelly.

At the residence of M. S. A. Woods, Dec. 30, 1891, Mr. W. N. Almond, of Arkansas Post, and Miss Luna Johnson of Sarassa, Rev. Chas. R. Montgomery, officiating.

At the residence of the bride's father Dec. 30, 1891, by Rev. George W. Williams, Mr. Wm. A. Evans and Miss Ida J. Hargett—both of Faulkner Co., Ark.

Dec. 24, 1891, by Rev. W. T. Locke, Mr. James H. Shannon and Miss Orie Shires, both of Goldman, Ark.

At the residence of the bride's uncle, Mr. Tom Richardson, Dec. 30, 1891, Mr. P. W. Coker and Miss Fannie Rowlett—Rev. J. H. Blakely officiating—all of Drew Co., Ark.

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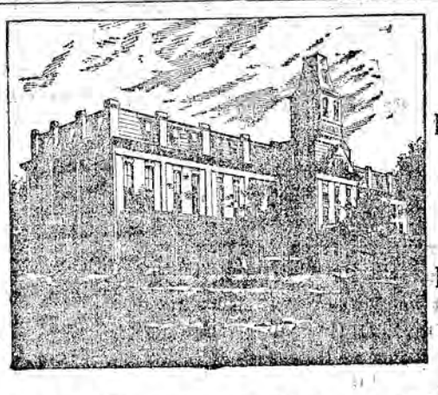

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QUESTIONS.

What were the names of the Virgin Mary's parents?

What were the names of the two thievss who were crucified with the Savior? Which was on the right, and which on the left? Which one of the two did the Savior pardon?

When did Matthew write his Gospel? Where did Matthew die?

What was St. Peter's mother's name? What was his wife's name? Where did Peter die, and what was the manner of his death?

What was the manner of death that all of the Apostles died?

Where was St. Andrew killed? Who had it done? Who had him buried? Who had his remains removed and reinterred? Where were they reinterrred?

Where was Mary Magdalene buried, and by whom was she buried? By whose order were her remains removed? To where, and when were they removed?

How long did the Virgin Mary live after the Crucifixion? By whom was she buried after her death?

What was the name of the Roman soldier who pierced the Savior's side with a spear?

What was Mrs. Pilate's given name? What was the name of the woman who was brought before the Savior on a charge of adultery? What became of her afterwards?

What was the name of the Elect Lady to whom the second Epistle of John was addressed? What position did she hold in the church?

Which one of the Apostles was acompanied in his travels by his sister? What was that sister's name?

With what did Judas Iscariot hang himself? Upon what did he hang himself?

What did Josephus say about Jesus Christ? What did he say about one of Christ's Apostles, and which one of the Apostles was it? What did he say about John the Baptist? When was Josephus born? When did he die?

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Just the book for boys and young men exposed to the snares and temptations of our cities. Pains should be taken to secure for it an extensive circulation among this class.

ARKANSAS METHODIST

WEDNESDAY, JAN. 20, 1892

THE FAMILY.

My Presence Shall Go With Thee And I Will Give Thee Rest.

(Exodus xxxiii: 14.)

Be still my heart! my Savior speaks,
His word will fill my soul with joy;
Upon my ear its music breaks,
Its tones my gloomy fears destroy.
He knows me well, He loves me still,
His word is true, His favor sure,
His power will guard from every ill,
His mercy evermore endure!
My way is hid, my eyes are dim,
I cannot see the far-off land;
Gladly I turn my eyes to him,
And eager seize his outstretched hand.
His sight is clear, his arm is strong,
His love will never change, nor die;
Mercy and truth to him belong,
He will my every want supply.
When dark the sky, and fierce the storm,
When friends shall fail, and weakness come,
When terrors fill me with alarm,
When underneath his stroke I'm dumb,
His voice will hush my fears to rest,
His presence chase my doubts away;
I'll lean upon his loving breast,
And see my darkness turn to day.
In childhood's joys, in manhood's cares,
In age and feebleness and death;
In toil and pain, midst foes and snares,
His arms are ever underneath.
Where all is change and grief and woe,
He ever standeth by our side;
His plan no power can overthrow,
He changeth not, His words abide.
And soon will come the blessed day,
When doubts shall end, and sin and tears;
When clouds shall all have passed away,
And ended be the roll of years;
Then gathered in from different lands,
The parted saints shall meet again;
And midst the songs of angel bands,
Begin their everlasting reign.

—C. G., in British Messenger.

KEEP YOUR HEART SWEET!

There is one admonition ever in place, not exactly in Scripture language, but absolutely in line with its spirit—keep sweet. It is well for the Christian to make it the rule of his life, under all circumstances, in all duties, in all vexations, in all trials and grievances and privations and sorrows, and in all and through all, to keep sweet.

In the providence of God there will come to all his children much that is hard, in itself, to bear. Unless the soul be kept under the constant influence of God's grace, the danger is that the heart shall become depressed and discouraged and darkened; life shall be robbed of its charm and buoyancy; usefulness and spiritual power shall be lost. But this is not the way to live. This is not the way to honor God and magnify the name of Jesus, and lead our fellows to know that Jesus is mighty to save.

Every one engaging in any sort of business will find daily trials. There will be need of patience. There will be many difficulties. Men will come short. There will be those to disappoint and those who seek to take advantage of you. Do not let them rob you of your true dignity and repose of spirit. In patience possess ye your souls. You will do but little that will have paid you for the doing if it rob you of your peace and quietness of heart. And so, in all your daily work and duties, keep sweet!

Every one who stands up to resist popular sins will have to suffer for it. All that live godly and oppose evil will be made to feel the lash. The danger for him is that he shall develop pugnacity and unloveliness and bitterness. He will be called "fanatic" and "mocker" and "pharisee.,, He can not help this, but he can, by God's grace, help developing a like spirit. He must have the spirit of Him "who when he was reviled, reviled not again." The world, the flesh and the devil do not brook opposition, and always try to hurt the one who bruises their head. But they can not much hurt the child of God. They could bruise only the heel of the Savior. He triumphed, and every one who trusts in him shall triumph over them. So do not, in your conflicts with the hosts of intemperance and Sabbath-breaking, lose your sweet temper and your calm assurance of victory. Do your work and keep sweet.

Every one who defends the truth when assailed byinfidelity andrationalism will have to suffer certain things. He will be called "behind the times" and "unscholarly" and a "foe to progress." Such things hurt. One does not like to be called "little" and "narrow." It is a bitter crucifixion. Yet if the nails and the thorns come, let them come. They were endured, once for all, by the Savior, for the joy set before him. Contend for the faith once delivered to the saints. Be as zealous and uncompromising as Christ was, who, although he was sweet and loving, contended to the death for the truth. Be willing to be called anything and be willing to bear anything that comes to you in the service of Christ. But do not be robbed of your tranquility and your joy in God. Let your peace return to you again. Live for the truth. Die for the truth, if need be. But do it as a loving child of God. Do it as a brave-hearted warrior. Keep strong and serene and courageous. Keep glad at heart! Keep sweet!—Herald and Presbyter.

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INFLUENCE.

No word we speak can be without its echo, and no act of ours can be without its result. Influence is the most silent, yet the most powerful and magnetic thing about us all. We never escape from it. We can not live without influencing others. Our influence is our life, and our life is our influence. An influence never dies—once born, it is immortal. More than this, it goes on growing.

But Christianity helps to make our lives useful. If a man gives you a long list of doctrines he believes, if that man's life is utterly selfish and useless, don't believe in him. There must be the trinity of doctrine, experience and practice. Life itself is not the boundary of a Christian man's usefulness. Being dead, yet he speaks. A good influence, once born, will last forever. Luther is not dead—he lives in every Sabbath-school to-day; we are all emitting his current of electric influence.

The way to do good is to be good. There must be light, then it will shine. A Christian goes about communicating good because he is good. Make up your mind to do good; be in real earnest about it. Do not be discouraged by difficulties; they are things only to be overcome. Ask God to help you; look up to him in prayer. True wisdom comes from above. Look at Jesus Christ; make him your Lord and Master, your example and Savior. He can make the feeblest of us strong.—Canon J. Fleming.

FOUR HUNDRED MILLIONS OF SILVER.

The treasury of the United States had in store on the first of October, 1891, 348,341,193 silver dollars; $15,848,620 in the form of subsidiary silver; silver bars to the value of $41,579,253; trade dollars (bars), $2,394,260—total, $409,161,326, or, in round numbers, $400,000,000. The government, furthermore, is increasing this immense store by buying *seven* additional tons of silver every working day in the year.

Now what does $400,000,000 worth of silver mean? Stated in figures or expressed in words it conveys to minds as ordinarily constituted no definite idea other than that of an incomprehensible something, endowed with certain potentialities—possibly for good, possibly for evil. Yet silver is a physical entity, possessing the properties of length, breadth, thickness, capacity to occupy or fill space, and weight. Let us apply these properties to the $400,000,000, and note some of the results of such application.

Coined into dollars, the product will weigh over 22,000,000 pounds avoirdupois, or 11,000 net tons; and if its movement is desirable will necessitate for so doing the use of 1,000 railroad freight cars carrying eleven tons each, or 2,200 cars carrying five tons each, or 5,500 two-horse wagons carrying each two tons.

A cubic inch of pure silver weighs about 0.38 pound, and a cubic foot about 657 pounds. Hence the $400,000,000, if melted into a solid mass, would occupy about 33,500 cubic feet, which in turn would make a solid column of pure silver a foot square and about six and a half miles high—the Washington Monument being only 550 feet. Assuming a load of 100 pounds a man, an army of 220,000 men would be required to carry the mass, and would make a file in close order, eighty miles long, occupying thirty hours in "passing a given point," allowing nothing for halts or "rests."

The treasury counts its silver by weighing it, which is the part of wisdom, in view of the fact that a man counting at the rate of 200 dollar pieces a minute steadily for eight hours a day, Sundays included, would be kept busy for considerably over eleven years.

Piled one upon the other, the $400,000,000 would attain a height of 675 miles; and placed side by side, they would carpet a room fifty feet wide and nearly twenty-four miles long.

Great, however, as is the mass of silver at present in the "treasure-houses" of the government, it is being steadily increased by the purchase of 54,000,000 additional ounces every year, or, at the rate—as before stated—of seven tons for every working-day of the year.—David A. Wells, in Harper's Weekly.

What will not a mother do for her child? The mother-love prompts to and sustains women in making sacrifices that men, even the least selfish of them, can scarcely comprehend. Health, life, rest, comfort and safety are all ignored at the demand of a child who is sick or wounded or in danger from any cause. A case in point is that of Mrs. Anna Muench of New York, who recently submitted herself to the knife of a surgeon of Bellevue Hospital to be stripped of skin to be transplanted on the body of her little boy, who had been badly burned, and whose recovery from severe wounds was only possible by such means. Mother and son, it is a pleasure to be able to say, are doing well. There is always sunshine somewhere in the world,—Memphis Commercial.

Children's Corner.

Conducted by Mrs. Carrie Thornburgh. Letters from the children for their CORNER should be addressed thus: "AUNT CARRIE, care of THE ARKANSAS METHODIST, Little Rock, Ark.

DEAR CHILDREN:—I am so glad you are all taking so much interest in your *Corner*. We have a number of letters this week, and if you do not see your letters at once, do not be discouraged—our space is limited, and they will be published in the order in which they are received. You are all expected to ask and answer questions. Here are our letters:

Caledonia, Ark., Jan. 10.

DEAR AUNT CARRIE:—I am a little girl ten years old. My mother is a widow. We live with Grandpa Wooley. I have two brothers older than myself. I am the baby. Our preacher's name is Bro. Logan. We have a Sunday-school; our superintendent is Bro Bright. I help mamma milk cows, wash dishes and make beds. If this short letter does not find its way to the waste-basket, I will write again.

Your affectionate little neice,
ANNIE WHITE.

Arkansas City, Ark., Jan. 11.

DEAR AUNT CARRIE:—I AM SIX YEARS OLD I HAVE THREE SISTERS HATTIE WHARF & FLOY wE GO TO SUNDAY SCHOOL PAPA GOES TO THE MASONS LODGE WE ARE ALL GOiNG TO JOiN iT WHEN WE GET OLDER i CANT WRITE LiKE MY]SiSTER BUT HOPE YOU CAN READ iT

STELLA DEDMAN

[This little printed letter came from the pencil of a sweet little six-year-old. I wish every father would read it as we do. She expects to do just what papa does when she is older. Papa, are you making a path you will be delighted to see your child walking in?—AUNT C.]

Salem, Ark., Jan. 8.

DEAR AUNT CARRIE:—I am glad to know that we are to have a corner in THE METHODIST with you as the leader. I have heard my papa speak so often of Bro. Thornburgh, that I feel to be almost acquainted with, if not of kin to you. I have seen your parents, and we stayed all night with them in Smithville once and they were so very kind to us that we love them yet. Their house we found to be a preachers' home. My papa is an itinerant preacher. We had a nice time Christmas Eve night. We had a Christmas tree at our church loaded with many presents for the children. I received a beautiful autograph album and several other nice presents. I professed religion when I was eight years old, and have belonged to the Church ever since. I am trying to live a Christian. I go to Sunday-school every Sabbath, and last Sunday I was elected teacher of one of the little classes. Don't you think that was a good step for a girl fourteen years old? My papa says he saw your oldest daughter converted at Evening Shade at a District Conference in 1884. Uncle Tom Vincent preached that day. For fear I write too long a letter, I will close.

Your loving little neice,
MINNIE NOE.

Dear Minnie, it is commendable in you to do for the Lord what your hands find to do. If it be to teach a class in Sunday-school, do it with all the earnestness of your soul in the fear of God, and you will be blessed in your work. I remember your father, Bro. Noe, and I associate his name with a noble band of men—the ministry of the White River Conference, whose annual meetings afford me many pleasant recollections. Especially the District Conference you spoke of. Bro. Vincent preached the evening our oldest daughter, Lizzie, was converted. Bro. Vincent long since went to glory—precious, good old man. Bro. C. B. Moseley, our pastor, who was present, where is he? In Japan, trying to convert the heathen. I thank you for your kindly mention of my dear and now aged parents, whose house has truly been the home of the itinerant from my earliest recollection. I refer to them with gratitude to God, the giver of every good gift.

Centre Hill, Ark., Jan. 11.

DEAR AUNT CARRIE:—I am glad to form your acquaintance through THE METHODIST. Papa takes it; we like it so much and I will read it with more interest, since we have a corner in it. I am a little girl eight years old. I go to school. Prof. Fisackerly is our teacher. We haven't had a Sunday-school in two months; we intended to organize yesterday, but it was so cold and snowy we put it off. We have no Missionary Society; wish we did have. We had a Christmas tree. I received several nice presents; one was a doll 2 1-2 feet high. Aunt Carrie, tell Dr. Bennett I thank him for this little corner in his paper; and I'm like you, I wonder how he has gotten along so long without the children, for you know we little folks like to be noticed.

Your little neice,
GRACIE B. HORTON.

Dear Gracie, ask your pastor to organize a Juvenile Missionary Society. Write to the District Secretary of the Woman's Missionary Society of your District for literature. She will gladly help you. Stir up a missionary fire and write me when you get to work. Your

AUNT CARRIE.

"GOOD NEWS FOR THE MILLIONS OF CONSUMERS OF Tutt's Pills.

It gives Dr. Tutt pleasure to announce that he is now putting up a TINY LIVER PILL which is of exceedingly small size, yet retaining all the virtues of the larger ones. They are guaranteed purely vegetable. Both sizes of these pills are still issued. The exact size of TUTT'S TINY LIVER PILLS is shown in the border of this "ad."

Wynne, Ark., Jan. 9.

DEAR AUNT CARRIE:—I am a girl eleven years old. I have neither brother, sister nor father. My father has been dead a year. My mother and I live alone. We are both members of the Methodist Church and take THE ARKANSAS METHODIST. We are very well pleased with our new minister. I hope he will be successful in winning souls to Christ. We have a good Sunday-school and my papa used to be superintendent when he was living. I want a place in the Children's Corner.

Yours Respectfully,
MAGGIE ROBERTSON.

FOR CONSTIPATION
Use Horsford's Acid Phosphate.

Dr. J. R. FORTSON, Kiowa, Ind. Ter., says: "I have tried it for constipation, with success, and think it worthy a thorough trial by the profession."

SONG BOOKS.

We have on sale Triumphant Songs, Prayer and Praise, and our own Hymn and Tune Book.

A great deal is heard about woman's occupation and how it can or should be extended. There is one occupation of woman as old as Eden which has always been productive of good results, and that is the occupation of making herself beautiful. It might better be called keeping herself beautiful, but the fairest of her sex will fade if no proper precaution is taken to preserve the charms that are her birthright.

This is especially true of the hair and no better means for its preservation can be adopted than the use of the Louisiana Creole Hair Restorer, a purely vegetable compound which is not only one of the most elegant hair dressings that can be used, but in the worst cases of baldness will restore the growth, stop the hair from falling out and give back the natural color. Hundreds of certificates from leading ladies all over the United States attest its power to do this and a single bottle will prove its incalculable virtue. If your druggist or merchant is out of it, send to the Mansfield Drug Company, Memphis, Tenn.

TO ADVERTISERS

The circulation of THE ARKANSA METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas. Advertisers should make a note of this.

PASTOR KOENIG'S NERVE TONIC

Recommended as the Best.

LE MARS, PLYMOUTH CO., IA., May, 1889.
I suffered from temporary sleeplessness from overwork for two years, for which I used Pastor Koenig's Nerve Tonic, and can recommend same as the best medicine for similar troubles.
F. BORNHORST.

A Great Blessing.

CLEVELAND, O., Sept. 1, 1887.
I can most truthfully testify to the fact that here in Cleveland several cases of epilepsy, which *were cured* by the medicine of Rev. Koenig, of Ft. Wayne, Ind., have come under my personal observation. In other similar cases great relief was given even if up to this time they have not been entirely cured. It would certainly be a great blessing if the tidings were more widely circulated that many could be cured by this medicine. REV. ALARDUS ANDRESCHECK.

FREE—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

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N. B. Brother Cook is a member of the North Georgia Conference, and pastor of our Church at Sparta.

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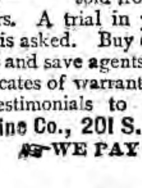

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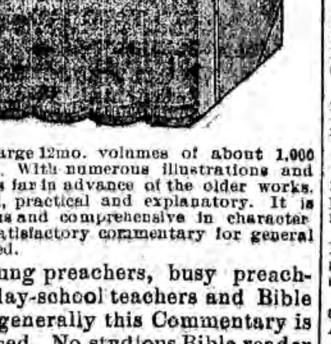

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ARKANSAS METHODIST.

WEDNESDAY, JAN. 20, 1892.

OBITUARIES.

WEAVER.—S. H. Weaver was born in Jackson Co., Ala., Feb. 2, 1825; died in Franklin Co., Ark., Dec. 10, 1891. He was converted at a camp-meeting in 1840 and joined the Methodist Church, in which he lived a faithful member to the day of his death. For more than half a century he was engaged in the work of his Master; serving the Church as steward, class-leader and Sunday-school superintendent. He served as a soldier in the Mexican war in 1846. He married his first wife Jan. 26, 1848, and buried his fourth wife Sept. 17, 1889. He was the father of eight children, six of whom are living, and all but one are members of the Church. Two of his sons are Methodist preachers, and one a practicing physician. Has 21 grandchildren living and 3 dead. All of the children and grandchildren living were at his burial. He was buried by the Masonic fraternity, of which he had been an honored member for many years. "Uncle Sam," as he was familiarly called, was a good man; and the vast multitude of people, both young and old, that attended his burial and mingled their tears with sorrowing relatives as they looked upon his lifeless form for the last time in this world, was evidence of the high esteem in which he was held by those among whom he had lived and labored for several years. His health had been bad for several years, and for some time before his death he was a great sufferer. But in all his sufferings he evinced a Christian spirit. He desired to live only, that he might work for God and his Church. He was resigned to his Father's will, and when the end came he declared himself ready and passed peacefully away, and no doubt entered triumphantly upon his great reward in heaven.

"How blest the righteous when he dies, when sinks a weary soul to rest." We mourn his departure but he is happy with those who preceded him to the glory world.

B. W. ASTON.

ELDER.—Another good man has gone from the Church militant to the Church triumphant. How rapidly our friends are slipping away from us. Some of us are beginning to feel that the larger number of our friends have crossed the river and are waiting for us on "the shining shore we may almost discover." Among my personal friends that are waiting for me over there, I number A. P. Elder. He was born in Ky. Jan. 27, 1823, and died at his home in Dallas Co., Ark., Nov. 9, 1891. When 17 years of age his parents moved to Ill.; and from that State when 23 years of age he came to Ark. He was born of the Spirit in 1851, and in 1852 he joined the Methodist Church, in which he lived an honored member till the Lord called him home. He leaves a wife and several children, who mourn over his absence. He was a good man. I was his pastor several years, was often with him in his home, and am free to say I always found him exhibiting the spirit of the true Christian. He was not demonstrative, but he was firm in the faith. Often while his pastor was my faith encouraged and my heart gladdened, as we sat at his fireside and talked to each other of Christ and his salvation. "Some bright day" I expect to see him again; and then, under the bending boughs of the tree of Life, we shall sit and talk of Jesus and salvation again, but with deeper, richer experience and greater knowledge than we had here. Farewell for awhile, my friend and brother. I am coming, and your wife and children are coming, too.

ROBT. C. ATCHLEY.

HESTER.—William Olin Hester was born March 30, 1872, and departed this life Nov. 5, 1891, aged 19 years, 7 months and 5 days. Olin was always a good boy, kind and affectionate to his brothers and sisters and loving and obedient to his parents. He lived in the way to set a good example for those that were younger. He professed religion and was received into the M. E. Church, South, Aug. 1891 by the writer. The bright glow upon his face was enough to tell the story of that indwelling peace, that the world never knew. After this he seemed to realize that there was a work for all, and was ready to do his part. He leaves a large relation to mourn his death, but their loss is heaven's gain, and dear Olin is now basking in the sunlight and beauties of heaven. He cannot come to us, but we can go to him.

Shall we all meet at home in the morning
Our blessed Redeemer to see?
Shall we know and be known by our loved ones?
What a meeting indeed that will be.

May God bless the bereaved family and crown them at last with Olin in heaven.

K. W. DODSON, P. C.

CROOM.—On last New Year's morning, at the residence of Dr. and Mrs. J. M. Hill, Eighteenth and Gaines Sts., Little Rock, Ark., there stood before me Miss Minnie Lee Hill, accomplished and beautiful, and Mr. Henry W. Croom, manly and handsome. The knot was tied. We smiled upon them, gave them our blessing, and they departed for Texas, their future home. They seemed to bid fair to have a long, happy and prosperous life. But, how strange! This New Year, which would have been the first anniversary of their marriage, finds me penning the death of Mrs. Minnie Croom. She was born in Meridian, Miss., Aug. 28, 1865 and died at her home in Bonham, Tex., Nov. —, 1891. Minnie was one of those sweet-spirited girls, that made home joyous and happy. Being the oldest of a large family of children, she became an important factor in the home, and so beautifully did she fill the offices falling to her in that home that she really seemed to be the complement of the happiness of each member of the family. She was early religiously impressed and in early womanhood made a profession of religion at Atkins, Ark., under the ministry of Rev. W. D. Matthews. She joined the M. E. Church, South, in which Church she lived and rendered a faithful and energetic service till her death. To the heart-broken husband and the bereaved family we would offer Christian sympathy and an earnest prayer that they may all meet and make an unbroken family around the throne of God in heaven.

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BALDRIDGE.—Long ago 'twas said by the ancients, "whom the gods love die young;" and so it seemed with our departed sister. Mrs. Alice M. Baldridge (*nee* Shepherd), daughter of M. C. and Mary J. Shepherd and wife of Wm. M. Baldridge, Esq., was born Oct. 16, 1872 and fell asleep in Jesus, Dec. 10, 1891. Converted in childhood, uniting with the M. E. Church, South, at eleven years of age, she proved that children can maintain a Christian character. Possessed of such a meek spirit and such gentle, lovable demeanor "Miss Alice," as she was familiarly called, was a universal favorite. True to her profession of Christianity, and to her church vows, obedient to her parents, devoted to her loving husband, affectionate to her little babe, loving to her brothers and sisters, kind and gentle to all, many hearts were made sad when the bell tolled the sad news that her spirit had escaped from this prison house of clay. "She is not dead, but sleepeth" and we'll meet again beyond the river.

"She liveth long who liveth well,
All other life is short and vain;
She liveth longest who can tell
Of living most for heavenly gain."

Her bereaved pastor,
C. A. BAYLESS.

BLAKELY.—Our dear brother A. N. Blakely, was born in Henderson Co., Tenn., Feb. 11, 1871 and departed this life Dec. 1, 1891 at the residence of his brother, S. W. Blakely, at Hensley, Ark. He had been a member of the M. E. Church, South, for about two years, but was not satisfied with conversion; on his death-bed he shouted and praised God and testified that he was going home to glory and prayed for his brother and relations who are left to mourn their loss. He was a generous-hearted, cheerful, promising young man, having a host of friends. He was sick 32 days with typhoid fever. We thank God, because we can be submissive to his will. We interred his remains in the Moore cemetery by the side of our father, J. W. Blakely, who was born Sept. 8, 1831, and departed this life June 14, 1888 at Rison, Arkansas. Father was perfectly conscious till the last. He said he had no fears of death. The day he died he seemed to be perfectly reconciled to God's will and said he was just waiting for the messenger to come and take him home to glory. We will weep not for father and brother, our loss is their infinite gain.

With songs let us follow their flight
And mount with their spirits above,
Escaped to the mansions of light,
And lodged in the Eden of love.

H. P. BLAKELY.
Princeton, Ark.

TANNER.—Margret Ada, youngest daughter of David and Margret E. Tanner, was born March 14, 1867, in Ashley Co., Ark. A sweeter, nobler child never lived. Every one who knew her loved her. As she grew older she was more and more beloved. She professed religion when quite young and joined the M. E. Church, South. She was always interested in the Master's work, and seemed happiest when discharging some Christian duty. For five years prior to her death, which occurred Oct. 15, 1891, she was a sufferer. Although her physicians said she could not recover, she never lost hope or courage. She was always cheerful and happy, though deprived of all the pleasures of girlhood. She had a kind word for every one, and especially those in distress. She died in Tyler, Tex., whence she had gone in quest of health. Just before she left home she attended a protracted meeting, and in a class meeting gave a glowing experience of Christian faith and determination. In one month from this time God called her to the home he had prepared for the finally faithful. She is greatly missed at home. No more will we hear her sweet voice or feeble steps, or look into her sweet, patient face. But thank God our loss is her eternal gain. She has joined her dear mamma and two sisters who passed on before, and is waiting at the golden gate to welcome us home.

The winter of distress is past,
She's gained the peaceful, happy shore;
The storm has spent its rage at last,
And suffering she shall know no more.

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COMMISSIONER'S SALE.

Notice is hereby given that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court, rendered in the cause (3393) pending in said court, on the 11th day of December 1891, wherein Richard Bragg is plaintiff, and W. T. & S. A. Hogue are defendants, the undersigned as commissioner of said court will offer for sale at public outcry, to the highest bidder, at the east front door of the Pulaski county court house in which said court is held, in the city of Little Rock, Arkansas, within the hours prescribed by law for judicial sales, on

THURSDAY JANUARY 28, 1892.

the following described real estate, to-wit: The east half of Lots Four (4), Five (5) and Six (6) in Block Six (6) of Bragg's Subdivision of the city of Little Rock, Pulaski county, Arkansas; Terms of sale on a credit of three months, the purchaser being required to execute note with approved security and a lien being retained on the premises sold to secure the payment of the purchase money.

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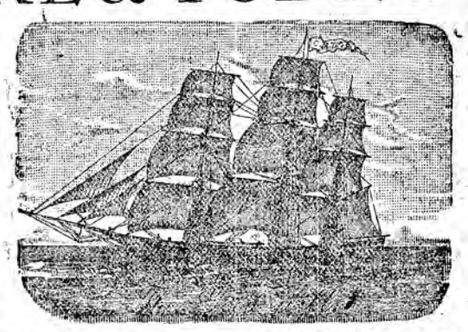

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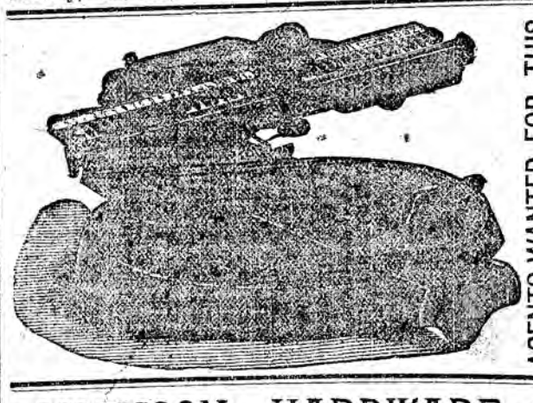

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ARKANSAS CONFERENCE OF THE M. E. CHURCH.

Rev. Dr. M. N. Powers, pastor of Main Street M. E. Church, this city, has kindly furnished us the follow notice and program:

The Itinerant Club of the Arkansas Conference, M. E. Church, will convene at Main Street M. E. Church, on Wednesday Jan. 20, 2 p. m., and will continue in session for five days. Dr. Davidson of Cincinnati, Field Agent for the Sun day-school Union and Tract Society, will assist in the organization, and deliver lectures at 4 p. m. and 7:30 p. m. on Wednesday. Lectures will be delivered each day at 11 a. m., 4 and 7:30 p. m. The lecturers will be Rev. Dr. Davidson, Rev. D. N. Lewis of Troy, N. Y., Rev. P. A. Cord, D. D., Pres. Wiley University, Marshall, Tex., Rev. Dr. Gray, Rev. Dr. Fry, editor "Central Christian Advocate," and others. The Annual Conference will meet Wednesday, Jan. 27, Bishop Mallalieu in the chair. The following program for lectures each evening of the Conference, has been arranged:

Wednesday, 7:30—Dr. Hartzell.

Thursday, 7:30—Dr. Paine, "Christian Education."

Friday, 7:30—Dr. Spencer, "Church Extension."

Saturday, 7:30—Dr. Leonard, "Missions."

On Saturday, Jan. 23, Conference Evangelist Black of Illinois will begin a series of Pentecost meeting to be held at 4 p. m. during the sessions of the Club and Conference, opening with revival meetings Saturday and Sunday nights—23 and 24. The pastors of the city are cordially invited to attend the meetings of the Club and sessions of Conference during the two weeks—Jan. 20, to Feb. 1.

City Mission and Tract Society.

The annual meeting of the City Mission and Tract Society of Little Rock was held last Thursday night in the Cumberland Presbyterian Church. After Scripture lesson and prayer by Rev. Dr. R. D. Smart, Rev. Dr. T. C. Barrett made a brief address on the objects and work of the Society. From The Gazette's report of the meeting we copy as follows:

The report of President Otis Patten was then read by the Secretary, Gen. B. W. Green. This report gave in detail the working of the Society for the past 20 months, no reports having been rendered since that time. One very useful hint was dropped in the report, to the effect that the nineteen white Churches should divide the city into as many districts to be worked up by each Church. More than a hundred thousand pages of tracts have been distributed since the last report. The President strongly urges legislation to estabish a reform school for incorrigible boys. He reports 116 prisoners under 20 years of age in the Penitentiary, and made some timely and sensible remarks upon prison needs and reforms.

Contributions are made to the President, Police Matron or City Missionary, and each has special uses for his funds and distributes as he sees the need.

Rev. William Tucker's Report was next read by Secretary Green. The tract service has proved a very efficient means of securing good results among the poor and the vicious, as many instances cited showed. The report was quite lengthy and interesting.

President Patten received $787 and disbursed $751.87 during the year.

The report of Police Matron Mrs. Anna Harris was then read by the Secretary. This report stated that the work among fallen women has been very effective, if the decrease in the number of arrests is any criterion, since only 220 arrests were made last year as compared with over 800 several years ago.

Quite a number of these unfortunate results of modern civilization have been redeemed from error and turned into respectable women; some received into good families as domestics and some have been married and doing well. The matron has recieved $619.60 in contributions during the year.

The Secretary next read the report of the Treasurer, Gen. B. W. Green. The receipts during the period were $1,361.21; expenditures, $1,322.92; balance, $38.29. Every cent was itemized and vouchers presented for all disbursements.

FIELD NOTES.

JONESBORO STA.—I have moved to the parsonage and am now ready to commence work in good earnest. Hope to do more work, and do it more systematically than ever before. So far considering everything, la Grippe and bad weather the outlook is encouraging. Our congregations have been good, services spiritual, weekly prayer meeting well attended and growing in interest, 6 o'clock Sunday evening class meeting is a complete success; reading the Scripture, prayer, song, praise, and rich and varied experience is the order of this meeting. Our Sunday-school is second to none in the land.

Our Board of Stewards is well organized and composed of men who "both know and love our doctrine." They make a liberal assessment and pay the pastor monthly, and the P. E. quarterly. Bishop Duncan said "he never thanked a Board of Stewards in his life for paying him his salary," but I have thanked my Board a dozen times for paying me for my first month's service, and our new P. E. thanked them for paying him for one quarter; how could we help it, when these faithful and godly men came to our aid as they did and always do? God bless them. Our first Q. C. convened last Sunday. Bro. J. C. Ritter, our new P. E., was on hand and preached and presided to the satisfaction of our people. Bishop Duncan was not mistaken when he saw in him fitness and adaptability for District work.

Now, Mr. Editor, without any controversy you must spend a Sunday with me and my people this year; we will preach you, and feed you, and do every other nice thing for you we can.

Jan. 16. M. M. SMITH.

The late Henry W. Grady, in commenting on the good being done and the effectiveness of the remedies, as well as the skill, of Dr. B. M. Woolley, of Atlanta, Ga., said:

"Some time ago The Constitution gave a strong endorsement of the Woolley Opium and Whiskey Cure. We were very careful in investigating the matter fully before we gave it our endorsement. We have seen its work for years. We had read thousands of testimonials from grateful patients who had been rescued from worse than death by its miraculous influences. We had personally seen cases that doctors had given up as hopeless, and left to despair and death, cured and made whole and sound and saved by Wooley's Opium Cure. Still we waited until evidence had accumulated and cases had multiplied so that it was impossible to doubt any longer, and then we could safely put our endorsement on it."

A Doctrinal Catechism.

"Doctrinal Catechism," by R. H. Mahon, D.D., is a valuable contribution to our church literature, and will, I hope, be adopted by our Sunday-schools and Bible classes generally. It is a unique and concise compendium of our church doctrines, plainly stated and strongly enforced by the most suitable Scripture texts. Young preachers preparing to preach will find it a valuable help. It ought to be in our Course of Study for our preachers.—W. A. Harris, President Wesleyan Female Institute, Staunton, Va. If a young preacher will commit this Catechism, with the proof texts, to memory, he will not be likely to go on the fundamental doctrines of the awry Bible, nor on the peculiar tenets of our Methodism. I would commend it in the strongest terms.—Gilderoy. The price of this Catechism is 15 cents, by mail, and orders will be filled by Bennett & Thornburgh.

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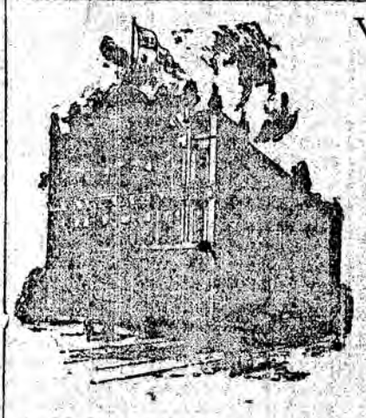

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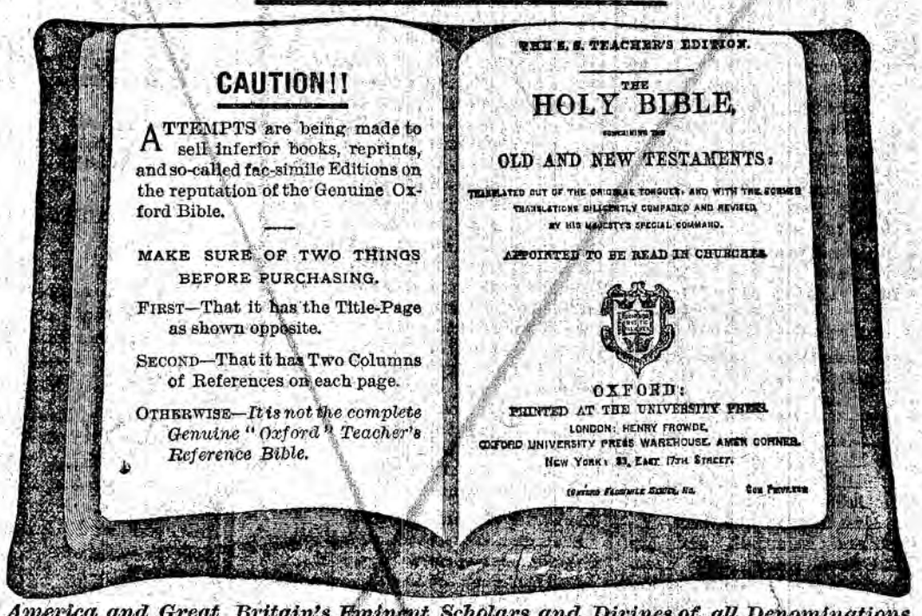

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