

The Arkansas Methodist.

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

B. Y. BENNETT & THORNBURGH.

"Speak Thou The Things That Become Sound Doctrine."

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No. 38

REMEMBER!

Brethren, do please remember:

1. We have earnestly requested, that all letters and cards on business with THE ARKANSAS METHODIST and our Book House should be addressed to Bennett & Thornburgh, and all money orders, checks, etc., should be made payable to them.
2. All letters and cards containing matter for publication in this paper should be addressed to its Editor by name, or simply Editor of THE ARKANSAS METHODIST.
3. Matters for the firm and for the Editor may be inclosed in one envelope, but they should be on separate slips of paper and marked accordingly.

If brethren knew how much a compliance with these requests would accommodate us, all letters to our office would hereafter be addressed as requested above.

FROM DR. S. A. STEEL.

At the Preachers' meeting last Monday Dr. W. R. Lambuth made a brief talk on the late terrible disaster in Japan. He illustrated his remarks by a large map, and in five minutes gave me a better idea of the location of our work there than I had ever known before. The great earthquake seems to have occurred in the central part of the island, and it is around that region where the greatest suffering is being felt now by its unfortunate victims. Dr. Lambuth's special object in this talk was to enlist our interest in behalf of these poor sufferers. He told how kind the Japanese officials were to American and other foreign residents on another occasion of public calamity, and hoped we would now return the kindness by practical aid to the Japanese sufferers. His address had a sympathetic bearing, and I hope will bear fruit. I have long felt a deep interest in Japan. This interest was first awakened while I was at the University of Virginia in 1875, by reading an account of Joseph Nectans, the apostle to Japan. It seemed to me then and does now, to be the most natural way to move upon China. Convert Japan—a vastly easier task than the conversion of China, great as the task is—and it would be like turning a cleft stream upon the shores of the celestial Empire. China would not long remain heathen with an active, progressive Christian nation lying along side of her as Japan does. If I had a hundred thousand dollars to give I would put it in Dr. Lambuth's hand for Japan. By the way, he stated in his remarks, that it has been estimated that every dollar spent now in this relief work there will save a human life. Think of the opportunity this opens for doing good!

Bishop Lane was also before the meeting pleading for the colored work among us, especially the school of Jackson, Tenn. His views are reasonable and sound to the center. We are not doing our duty in this direction. We are able to put both Lane and Payne Institutes in a good working condition, and certainly we are interested in the work they are doing. We cannot afford to be indifferent to it. Southern Methodism has a noble record on the evangelization of the colored people. I told Rev. Hugh Price Hughes, when he referred to the Negroes in the Episcopalian Conference, to set them down to the credit of Southern Methodism. While the abolitionists were rousing the North to free the slaves, such men as Bishop Caspers and Dr. Pierce were preaching the gospel to them and leading thousands of them to Christ. I am anxious to see our Church take hold of this Negro problem in a way that will justify such men as Bishop Foster in thinking that the Southern Methodists can be trusted to carry forward the work of their evangelization. Let us put our shoulder to the wheel and give Bishop Lane a lift.

We are all sorry over here that Dr. Coke Smith will not remain among us. I do not wonder that a man of his gifts and cast of character prefers the pastorate. It is the field of greatest usefulness, the freest and widest sphere of work accessible to a Methodist preacher. I used to think our connectional men had the biggest field; but I have changed my opinion. A pastoral charge is the best position of all. I don't mean the McKendree, or the Centenaires, or the fine First Churches of our large cities; only;

but I mean our smaller stations and circuits as well. The wide awake, capable pastor is more needed now than any other class of preachers. But Dr. Smith's return to his own Conference would take him away from Nashville, where he is a great favorite. Happy will be the people who will be ministered to by the eloquent and devout South Carolinian.

Have you had winter in Arkansas? Middle Tennessee was cold enough for most people for two weeks. But we needed the frost and the sleet, the snow and ice. We shall have better harvests for it next Summer; and we will love the balmy April weather all the more for the icy blasts of January. Meantime, while the sleigh bells were jingling and the merry shout of the flying coasters was heard on every hand, I sat by a big blazing fire and enjoyed my books. My special Bible studies this Winter have revolved around Isaiah, in whose writings I have become deeply interested. I find it best in my studies to take some one book of the Bible and go into it more fully than is possible to do in the general study of the Word. Isaiah is one of the most picturesque and instructive characters of the Bible, and the study of him, an immense stimulus to practical preaching. If he lived here in Nashville now, they would pitch into him for sensational preaching! I'm inclined to believe the tradition that Malasseh hurried the out-spoken old prophet off to glory for preaching against the sins of society in Jerusalem.

I had the honor a few days ago to receive my first invitation to an Arkansas college Commencement, and unfortunately I could not accept it, because I had previously agreed to go to Boston on a similar errand at the same date. I rejoice to hear that the work of Christian education flourishes in your great State. Methodism owes its permanency and solidity to its institutions of learning, and we never do a better work for our Church, our country and our children than when we help to build them up. Endowments are the greatest need of these schools now, and I hope the Arkansas Methodists will lead off with an example of large-hearted liberality to their schools. But here is the end.

S. A. STEEL.

Nashville, Tenn., Jan. 29.

MEMPHIS CONFERENCE.

MR. EDITOR:—The Memphis Conference adjourned its session about the 1st of December. The preachers were soon at their work, but somehow Christmas time is a bad time for readjustments in the pastorate. The people have so many other adjustments to make that they have little time or attention to bestow just then upon church affairs. With us comparatively little is done in the country congregations in winter. I have attended ten Quarterly meetings during this month and have preached to small congregations. The majority of country people—church members—are accustomed not to attend church, if the weather is the least unfavorable. This is owing in large measure to a want of comfortable houses of worship. Most of our country churches look well enough, but few of them are comfortable. The houses are not kept in good repair. If one window light is out, enough cold air will come in to chill an audience. Some churches have only one poor stove, and it is a rarity to find a good supply of wood on hand. On the day of preaching it is understood to be the business of the first man that gets to church to make a fire. The consequence is all are slow to come and many do not come at all. For these reasons our work in the country runs down in the winter in many places. This decline in spiritual life for want of stated worship, is followed by a decline in all other interests. Collections are small. These things ought not to be. We can never bring our people up to that standard of spiritual-mindedness that we crave, if we allow it to remain so. Sad apostasies from the faith will continue.

To remain steadfast in the faith and attain unto the Bible standard of holiness one must be regular and constant in devotion. It is doubly important in rural districts where preaching is had but one or two Sundays in a month, that every preparation shall be made for comfort in worship. Pastors and stewards should see that the church is in good repair; that a lot of wood or coal is provided for winter, and that some one is employed to make the fires and keep the house clean. Every church ought to have a good broom, a chair or two and a table. If a congregation is unwilling or unable to hire a sexton, let the neighbors take it turn about and attend to it themselves. It is an honorable business to keep the house of the Lord. I wish to add that the stoves in a church should be heated at least an hour before time to begin the service. There is no reason under such economy why the Sunday-school and preaching should practically suspend in so many places in the country during the winter. The attendance should equal that of the summer months.

There is much talk of hard times. Let us thank God that the depression comes from overproduction and not from the failure of crops. We have made so much that we can't sell it for a price to suit us. Those who are in debt and went in expecting to raise a large crop and sell it for a big price, will of course suffer. The cause of complaint with many, however, is that they have not made as much money as they anticipated. Most of the farmers in this section sold their cotton for a fair price. The merchants who bought it, and have held it for an advance, are the real sufferers. Of the one hundred and seventy thousand bales of cotton now in store in this city, it nearly all belongs to buyers. Of course they will suffer loss unless the price comes up. If the present state of things shall conduce to the production of more grain and in fact of such things as are needed to live on, it will prove a blessing. Nothing short of financial disaster it seems can bring about a reform in the character and variety of crops in the South. All reforms are the result of stern necessity. While millions of people in Russia are starving for bread, let us thank God that we have enough and to spare.

R. H. MAHON.

Memphis, Jan. 30.

"THE COLOR LINE."

As quoted by the Holston Methodist, the Michigan Christian Advocate thus condemns the action of the M. E. Church on the color line—an action inconsistent with its former declarations but necessary from the logic of events:

"While attention is being directed to the condition of our white work in the South, we feel constrained to remark that our first blunder as a Church occurred when we allowed our Conferences and schools to divide on the color line. We went into the South to befriend the Negro, to exemplify the principles of a pure gospel, and to illustrate the spirit of genuine Christianity. We were heartily welcomed by the colored people in this worthy mission, and also by some white people who were not in sympathy with Southern customs. Our success was assured from the beginning. The Negro flocked to our standard. Schools were established, Churches were formed, and Conferences were organized. With the mass of incomers there arrived certain restless spirits who intimated that the black and white did not look well together, and that we would be more successful with both races, if a division were made. This intimation did not come from the black race. It ought to have been strangled the moment it was whispered by a white mouth. Our General Conference should have sat down upon it with million-ton weight. Our leaders in the South should have been informed in language most emphatic, that if our work could not be conducted on a non-caste basis, it should go to the Methodist Episcopal Church, South. That would have been the proper method of withdrawing or discontinuing. But we failed to do this. We separated the races. Our conferences are no longer mixed. Our schools no longer contain white and colored children together. Our policy is now pretty much as that of the Methodist Episcopal Church, South, save that we retain the colored people in our membership, while the Church, South, organized them long ago into an independent Church, and are now counseling us to do the same. The cries we now hear for discontinuance of our white work are the natural outcome of our bad break on the color line. And the demand we must now meet for a colored Bishop comes from that element in our Church which still believes we are true to our original principles, and that we will recognize the rights and claims of the colored race, be the consequence what it may. Personally, we have always felt that a colored Bishop would be elected among us in the Lord's good time. We have not yet known the man for the office. We have counseled delay, and would continue to do so, but for the fact that the race feeling seems to be getting stronger among us every day. The 'distinction' which Bishop Foster declares exists in Boston as well as in the South, is fast be-

coming a national offense and a crime. Our Church must annihilate it. If she does not, our distinctive mission in Southern fields is at an end."

ARCADELPHIA METHODIST COLLEGE.

The President of this flourishing institution, Rev. Geo. C. Jones, writes Feb. 1:

"Our school rooms are furnished with the latest style of desks, etc., and nearly every one is occupied by a pupil. Our bed rooms in the college are carpeted and handsomely furnished, lighted by electricity, and our patrons have filled them every one with earnest, diligent young ladies. The Faculty, ten specialists, work in greatest harmony and are cheerful, as they have plenty to do and receive their salaries promptly.

The brick work on our building has been completed and the tin roof is about finished. We shall enroll about 200 this session."

FLORENCE MALONE MEMORIAL ROOM.

Sunday night, Jan. 24, a memorial service was held by the Woman's Missionary Society of Jonesboro in honor of Mrs. Florence Malone, a dearly beloved leader and consecrated, efficient worker in the cause of missions. Rev. M. M. Smith, P. C. of Jonesboro station, preached an able missionary sermon, and Mrs. Hawthorne, president of the Jonesboro Auxiliary Missionary Society, read an impressive address in behalf of the purpose to raise a memorial fund (\$75) to furnish a room in the Scarritt Bible and Training School—for which a collection of more than \$30 was then raised. Without her knowledge we publish below the address read by Mrs. Hawthorne:

It will surely be an easy matter for the united Auxiliaries of our White River Conference to raise \$75 for this memorial fund, and as this was her home, her Church and her own society, it is to be hoped that our offering may worthily head the list; and this lovely picture, painted by her own hand and presented in her own person, is the nucleus around which the other lovely furniture must gather. And we are hoping that the "Florence Malone Memorial Room" will be the most beautifully furnished room in that building, and that its first occupant may be a strong, beautiful, brave-hearted, wholly consecrated missionary girl, who, when her training days are over, may do a grand work for our Lord; and that the memory of this beautiful room and its simple story may be to her an inspiration, an added stimulus while teaching and leading heathen women to Jesus in a foreign land. Ah! who knows, but perhaps the pure spirit of our dear sister, even in heaven, might revel in the knowledge that a tiny ripple of her influence had reached a foreign shore and helped to christianize heathen mothers. And we know if the hand that rocks the cradle does not rule the world literally, it will have an influence with the rulers, even in heathen lands. I feel sure if our dear sister could know of this movement it would find favor in her sight; for we all know how zealously she worked and with what earnestness she prayed for the success of the Scarritt Bible and Training School—for it is there that our women are to be taught and prepared for intelligent and able work in the foreign fields. Sister Malone was an earnest consecrated Christian woman, one who held herself ever ready for every good work that the Church she loved so well might demand of her. She was not ashamed to speak, or otherwise confess Christ before men, and her heart was especially enlisted in the missionary cause. Her time, labor and money were freely given to the Master's work. Of her it may be truly said, "She hath done what she could." Some years ago she organized the Woman's Missionary Society of Jonesboro and kept it alive under many difficulties. Our Juvenile Auxiliary also owes its present flourishing condition in a large measure to her fostering care and watchful endeavors. How happy she seemed last summer, when on my return from the W. M. Conference at Batesville, I informed her that both the Woman's Auxiliary and Juveniles of Jonesboro were declared leading, or banner societies, or as some one said, the standard bearers of the White River Conference. Under her leadership we have banded ourselves together in the missionary ranks for the pur-

pose of doing what we can to help spread the gospel to the ends of the earth.

Our beloved leader has gone above. The dear Father hath said to his faithful servant, come up higher, rest thou with me. O, dear sisters, it is well with her, and while we mourn our loss, let us rejoice in her joy, and may we draw nearer to God and each other. Let us with true and earnest hearts bear aloft the proud banner of consecrated Christian womanhood, emblazoned with our beautiful motto, the watchword of our society:

"She hath done what she could."

THEOLOGICAL DEBATE.

MR. EDITOR:—Many of our preachers in Arkansas have found it necessary to teach Methodist doctrines and church usages. I much prefer harmony among Christian denominations without any controversy, but when the Methodist doctrines or polity may be misrepresented from innocent or criminal ignorance, or with malicious intent, I believe it is best to let the people know what we really teach and practice. Our ministers ought to teach more on these subjects without any provocation. The people in a portion of Western Kentucky have, for a long while, heard much of Baptist and Campbellite doctrines, while Methodist beliefs suffered destruction; only a few of our preachers giving attention to our consequent loss in members, families and general influence. By its revival power and great activity our denomination has grown to a gratifying extent, but what might it have done, if this particular interest had been conserved? This is written with no disposition to disparage other denominations; a sectarian spirit is very objectionable, but denominational fidelity I most heartily commend. So, for years our influence for good, in a large section west of Paducah, has been seriously impaired, especially in places. One year ago Rev. R. H. Pigue, of the Memphis Conference, was appointed pastor of Woodville circuit. After understanding the necessities of the case he preached doctrinal sermons at every appointment. He did it kindly, but he did it. People of all denominations heard him gladly. Hundreds were astonished to learn, that they had so misunderstood Methodism. Of course, the great majority of other denominations were never convinced. Many, no doubt, were astonished that a Methodist preacher would presume to contradict their tenets, which must be right, and therefore all others to the contrary must be wrong. Their preachers could declare their doctrines, and sometimes in a way not very pleasant to auditors from other Christian bodies; but the idea of Bro. Pigue preaching Methodist doctrines! although invariably done politely and kindly with a Christian spirit.

In August I had the pleasure of hearing the debate near Hinkleville between Bro. Pigue and Rev. Reaves, of the Missionary Baptist Church. It was a delightful occasion. The speakers were uniformly courteous, and the people continued in happy association and Christian harmony. Methodists were elated for they well knew their cause triumphed. Some Baptists claimed the victory but they could not have been satisfied. However, Bro. Reaves conducted himself in a most becoming manner, and did the best he could. They challenged for another debate. At Lovelockville, Ky. Rev. B. B. Bailey and Bro. Pigue began the debate Dec. 15. I had the pleasure of hearing nearly all this debate. They discussed Infant Baptism, Mode of Baptism, Possibility of Apostasy, Close Communion. Large crowds attended. It was said that quite a number of Baptist preachers were there and five Methodist preachers. Pigue was happy with the opportunity to preach Methodist doctrines to so many Baptist people, and that from a Baptist pulpit. It was a delightful occasion—a time for investigation, and the people seemed to enter into it as far as prejudice would allow, and they were friendly throughout. The speakers were earnest but courteous. Many of the most intelligent Baptists candidly accorded the palm to Methodism. This was certainly the opinion of the people generally. It is my judgment that no harm was done, but much good by this debate. I believe that the two denominations there are in better Christian sympathy than ever before. The two moderators worked in harmony, and I trust they will ever be friends. Bro. Bailey is a pleasant gentleman, good speaker, but with the best help he cannot approach Bro. Pigue as a debater, especially when he is on the wrong side. I have

heard Bro. Pigue on three debates and I have never heard him avoid an argument, misrepresent a passage from the Bible or any other book, or act unfairly in the least in anything. He has gifts as a debater, and he has cultivated his talents. He does not preach doctrinal sermons exclusively; he had last summer and fall splendid revivals, and largely increased the membership, 176 I think. So he attends to the collections and all other interests of his charge. Respectfully,

G. W. WILSON.

Paducah, Ky., Jan. 26.

HENDRIX COLLEGE Y. M. C. A. NOTES.

In this organization we have two purposes constantly in view; to work for the salvation of every young man in the college, and to make every converted man an active worker for Christ. During this year about 75 per cent of the young men have attended the Sunday afternoon gospel meetings. At these meetings we have already had several conversions, many young men are learning how to do personal work for the salvation of souls, and much good, through God's help has been done.

Our programs are diversified but always arranged with reference to one or both of the cardinal purposes mentioned above. Often some Biblical topic, such as repentance, how to live a holy life, prayer, faith, or observance of the Sabbath, is discussed by a leader, and then put before the body for voluntary speeches, which are expected to be short and pointed. At another time a missionary meeting is held and some phase of the missionary question discussed. By such meetings our young men are brought in to sympathy with the lost and no one need be surprised that a missionary spirit permeates the entire institution, and that our young men continue to become more anxious to go rescue the perishing in foreign lands.

At another time we assemble for the specific purpose of seeing some of our unsaved friends converted. Every song, prayer, lesson and speech looks to this result. We need not add, that God blesses us in such meetings. Young men who spend their Sunday afternoons in this way during their four years in the college are developed in their own soul and fitted for effectual service in the vineyard of the Lord.

O. E. GODDARD.

Conway, Jan. 29.

PHARAOH'S LIBRARY.

Among the remarkable finds which have rewarded the diligent quest of explorers in Egypt, is what is known as "Pharaoh's Library." Only portions of this royal library have as yet been unearthed, and the decipherment of this portion has gone on very slowly. Libraries of this kind are not merely curiosities; they reveal the manner of life of very ancient nations. They show that literature is not a modern growth; that before historians and poets flourished in Greece or Rome, letters were known in the East, and that beyond the days of Moses, alphabets were in use, so that communications were passed to and fro between Egypt and nations in the valley of the Euphrates. The stock objection of the infidels of the last century, that writing was unknown in these old times, has been utterly destroyed.

What a marvel it is, moreover that such libraries were hidden away, preserved from age to age, kept from the hands of the destroyer, until the day of their uncovering before the men of this generation has come. The hot-headed Caliph who is reported to have ordered the destruction of the Alexandrian Library, did not dream that beneath the sands over which his warriors marched there was an older literature, buried deep and safely, which scholars of a later generation were to read and interpret, and which would shed light upon the ancient days when Abraham was wandering through Palestine, and going down to Egypt, and when Moses was a stripling in the court of Pharaoh.

It is said that one of the things which the late revelations have settled, is that Melchisedek is not a myth. The mystery of this great personage is not fully disclosed, but his form grows more distinct and human among the great chiefs of ancient tribes as the new revelation goes on.—The Presbyterian.

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BENNETT & THORNBURGH.

ARKANSAS METHODIST.

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

GEORGE THORNBURGH, Business Manager.

WEDNESDAY, FEB. 8, 1892.

In a recent issue the N. Y. Independent thus states the results of its enquiries into the progress of missions to the heathen: "The Churches can see what a splendid constituency has been created in the dark lands of savagery and in the not less difficult lands of heathen civilization. At more than 10,000 stations 6,300 missionaries and nearly 12,000 native preachers are presenting the same Word of Life to the most diverse congregations, and over 600,000 communicants go to make a body of Christians won from various forms of false religion to the one true spiritual faith, of whom the Church at home may take lessons in consecration and courage."

The Raleigh (N. C.) Advocate thus records another large donation to Trinity College, which has prospect of acquiring property and endowment amounting to \$300,000: "Last Friday the members of the Executive Committee of the Trustees of Trinity College were in session at Durham and were trying to devise ways and means to complete the College Inn and the other buildings on the grounds. Mr. Washington Duke proposed to donate fifteen thousand dollars more in cash and to give Trinity College the property of Louisburg Female College, which Mr. Duke owns, provided the Methodists of the State would equip the new main building of the College now nearly completed and raise fifteen thousand dollars endowment for the College, in addition to what it now has. The committee promptly accepted this generous gift and promised to comply with the proviso placed upon it."

In the approaching session of the General Conference of the M. E. Church there will be a strong pressure in favor of electing several colored men to high offices in that Church, if not to the Episcopacy. In the last issue of the Western Advocate President L. M. Dutton of Claflin University advocates the election of at least three colored Bishops, giving as his chief reason, "because the limitations are such on the part of both races that they only can place themselves in closest touch and most sympathetic and useful relations to the people. With this hold upon the people, together with the counsels, prayer and material aid of the whole Church, a strong, progressive and consecrated Methodism can be built up and maintained in the South."

On page 2 Rev. Dr. Browning gives specific reasons for his timely and vigorous protest against the growing and alarming evil of novel reading. His article is worthy of a very thoughtful perusal by parents, who can not escape the moral responsibility of warning and guarding their children against the fascinating pages of such pernicious literature. In many cases it takes the place of that reading essential to intellectual culture of a high order, and worse still the habit wars against the effort to cultivate a taste for the best productions of great writers. Perverting the taste against substantial and elevating literature, the baneful novel becomes a formidable obstacle to the acquisition of desirable knowledge. A generation of habitual novel readers must mean a generation of shallow-minded citizens.

But when such trashy literature is clearly immoral in tone, even bordering on the lascivious and the obscene, it becomes deadly poison, debasing the thoughts and polluting the noblest impulses of lofty character. Corrupting the chaste mind and blighting its aspirations for the good, the pure and the beautiful, it begets an impure imagination and mental lustfulness absolutely incompatible with virtuous meditation upon man's duties and possibilities, or the holy contemplation of the grand and the sublime in the works of the Creator. In its last issue the N. Y. Witness says over a half million copies of Mr. —'s books have been sold, and that the success of his books is due to their immorality. And in reply to a critic's plea, that the immorality of these books is not so gross as it is made to appear, and that their readers would be indignant if accused of reading immoral literature, The Witness says: "In reality, this is the most dangerous class of literature, for it tends to undermine the character of the reader, and thus to leave him or her exposed to temptation without that instinctive abhorrence of vice which is one of

the strongest sentiments in every well-regulated mind."

THE ARKANSAS METHODIST.

This is the text of my homily: THE ARKANSAS METHODIST. It divides itself naturally into three parts:

First, it is THE ARKANSAS METHODIST—emphasis on the definite article *the*. There is but one. Only one is needed. One good paper for Arkansas Methodism is better than two or three, or more half-good ones. In union there is strength. The paper is a bond of union for the three Annual Conferences—the Arkansas, the White River and the Little Rock. In its columns the preachers meet on common ground and hold a weekly symposium or love-feast. It helps to unify feeling, purpose and enterprise. In this sense it connects and unifies Arkansas Methodism. There is a significance in the definite article. Let him that readeth understand.

Second, it is THE ARKANSAS METHODIST—emphasis on the word *Arkansas*. It has its own field—a field which no other paper can supply. Arkansas Methodism must have an organ of its own, not narrow, provincial, or unconnectional, but with special adaptation to local wants, a ready vehicle for local intelligence, a well-informed and zealous supporter of local interests and institutions. Arkansas is a great and growing commonwealth; the organ of one of its leading religious denominations needs to be great and growing, too. The Editor and Publisher will look to the quality of the paper; let the preachers and laymen of the three patronizing Conferences look to it that by a hearty and generous support it shall be supplied with the means of healthy and steady growth. It works both ways; the better the paper, the larger the patronage; the larger the patronage, the better the paper. Furnish the straw if you would have a full tale of editorial bricks of the first quality—that is to say, give the paper such a support as will enable its managers to give it their individual energies and to develop it on all lines of progressive religious journalism. Let both a proper Christian zeal and a proper State pride stimulate all concerned to do a good part in behalf of THE ARKANSAS METHODIST.

Third—it is THE ARKANSAS METHODIST—emphasis on the word *Methodist*. The paper is a Methodist paper. It is the exponent of Methodist doctrine, and its trumpet gives no uncertain sound. The fundamental principles and essential facts of the gospel are expounded and applied according to the doctrinal standard of the Methodist Episcopal Church, South. It is a supporter, not a subverter, of our Methodism. Allowing the utmost freedom of discussion within proper limits, it does not either editorially or through its contributors beat against the foundations of the faith of our fathers, the faith once delivered to the saints. It is a true defender of the faith, not a soldier of fortune. It is the organ of Arkansas Methodism. It defends Methodist doctrine and Methodist polity against all opposers, whether open enemies without or growing factionists within its pale. It is set for the defense of the truth as it is in Jesus; the truth that is according to godliness. It is not the inventor or propagator of any new theology. There is no new theology that is true theology—"the new is not true, and the true is not new." Its Methodism is that of a universal atonement conditioned on faith, the new birth, a new life, the witness of the Holy Ghost, and the joy of a conscious salvation in Christ. It gives its hearty support to the institutions of Methodism and sustains its officers in the administration of its affairs, not withholding criticism when justly demanded, but exhibiting at all times the spirit of genuine fealty that holds the welfare of the Church paramount to all personal or other inferior considerations. It is the ARKANSAS METHODIST, a ship flying the Methodist flag in the face of the world, manned by Methodist officers and a Methodist crew, sailing on with the rest of the fleet toward the crowning that is coming by and by. *Bon Voyage.*

O. P. FITZGERALD.
Nashville, Jan. 24, 1892.

From the statistics for 1890 of the principal Protestant Churches in the sixteen former slave States and

District of Columbia, a correspondent of the N. Y. Advocate finds, that the Baptist Church has 1,253,916 white members, the M. E. Church, South, 1,169,984, and the M. E. Church 258,649 white members. He gives the Baptist Church in Arkansas 54,562 white members, the M. E. Church, South, 70,541, and the M. E. Church 4,108 white members. By combining the white members of the M. E. Church and the members of the M. E. Church, South,—both nearly identical in doctrine and discipline—he finds that Episcopal Methodism is the most prevalent form of religious belief among the white people in twelve of the sixteen former slave States—the Baptists leading both in Kentucky, Mississippi, North Carolina and South Carolina.

SEND UP THE PROTESTS.

Two weeks ago we advised our readers of the almost certain purpose of the managers of Columbian Exposition to keep it open on Sunday, basing our opinion upon the action of the local directors in entering into virtual partnership with the liquor dealers of Chicago. To defeat this plan and thus escape the national disgrace involved in it, we again appeal to our readers to get up protests against the opening of the Fair on Sunday and the sale of liquors within its grounds, and immediately send these petitions to their Senators and Representatives in Congress. As the managers of the World's Fair are asking Congress for a donation or loan of \$5,000,000, it is not yet too late for the good people of this nation to remonstrate against the action already taken by the local directors and about to be taken by the managers of the World's Fair.

In its last issue the Herald and Presbyterian said: The World's Fair is asking Congress to make an additional contribution or loan to the amount of five million dollars. There have been recently presented to the Senate of the United States petitions from New Hampshire, Massachusetts, Michigan, Kansas, and perhaps from the other States, asking that the loan or contribution be made upon the express condition that every part of that Exposition be closed on Sunday. It is for Congress to determine whether this appropriation, if made, shall be with or without conditions. It certainly has a right to affix the condition spoken of in the above petitions. The Christian people of the United States are surely interested in having this matter presented fully to Congress in the way of petition. Let these petitions be written up and sent to the individual Congressman from every Congressional district in the United States. A large number of Congressmen are Christian men personally, and all of them are sensitive to the petitions and demands of their constituents. Let every possible effort be made to avert the national sin, crime and blunder and disgrace of opening the Exposition on the Sabbath. Now is the time to speak and be heard. We trust that in every church in our land such petitions may be prepared at once.

The Texas Advocate announces, that hereafter it will not publish tributes of respect, and that it will limit obituaries to twenty-five lines. In its last issue the Richmond Advocate, which we suppose is never crowded with obituaries, made a severe attack upon a man, who had not complied with its standing rule—"only 100 words of obituaries &c., free of charge; all over 100 words must be paid for at one cent a word; count the words and send the money with the obituary." The Richmond said: "The preacher told us that a ten-inch eulogy on your wife would cost you several dollars, and hinted at a quarter column as sufficient, but you insisted upon every possible inch. You promised to pay as soon as it was printed. He let you know that not a line would go in type beyond the free limit, unless he became responsible. Will you let him pay the \$4, while you have dyed your hog-bristles with poplar bark, trying to be young, 'paying attentions' to every unmarried woman that allows your awkward bows and stupid talk? Your wife hasn't been in her grave three months! She's forgotten, and her praise paid for by a poor man—pastor or printer. Paul knew that class. 'Beware of dogs'—very plain words."

Whew! Now read again on page 2 what we said last week about obituaries. They are generally written for this paper by our traveling preachers, who can greatly help us in establishing the desired regulations, which are both just and reasonable. We feel quite confident, that some preachers and other writers of obituaries do not fully appreciate the difficult and delicate work in this department of our pa-

per; hence, their requests are often very unreasonable.

ROMAN CHURCH PRETENCES AND IMPOSITIONS.

In a long letter on his recent visit to the city of Mexico, Rev. Dr. Charles Parkhurst, editor of Zion's Herald, thus speaks in his last issue of the wicked pretences and impositions of Roman Catholicism in Mexico:

But in this city of more than sixty rare old churches, erected when the Roman Catholic Church owned one-half the property of Mexico, we suppose we ought to be sufficiently reverent or curious to enter at least one before the day closes. But such worship, to us, is always a travesty of pure spiritual devotion. It is so material and sensuous as to invariably provoke a feeling of irreverence. "But you must go to Guadalupe," says our kind friend, "for that is the Mecca of the Roman Catholics of this land." Then the miracle which occasioned the building of this church is recounted. The pretended facts are related with very specific definiteness. On the morning of Saturday, Dec. 9, 1531, Juan Diego, a native while attending mass, was bidden to go at once by the Virgin Mary to the resident Bishop and inform him that she desired a church built upon that rocky prominence. The man promptly bore his message, but the site chosen for the church was so unsuitable that the Bishop doubted that Mary had made such a request and demanded some confirmation. This Mary granted, in causing a spring to break forth from the mountain side, and the very spring is today shown the visitor. Pilgrimages are made long distances by the diseased and infirm, and it is claimed that a multitude of well-attested cases of healing have taken place. But the good Bishop was still incredulous, though he saw the spring and the peculiar efficacy of the waters. He demanded other proof. This, too, was granted by Mary in the miraculous growth of a bunch of beautiful flowers from the barren rock. Juan Diego plucks the flowers and wraps them in his *tlima* (apron), and hastens to show them to the Bishop. And when he unfolds his apron to give the flowers to the Bishop he finds the image of the Virgin beautifully painted thereon. At such a wonderful miracle the Bishop is convinced of the desire of Mary, and the erection of the church was at once commenced. That very image which the Virgin impressed upon that apron is now exhibited in that church. The confirmation of the miracle as an undoubted and grateful fact was made at Rome, May 25, 1754, by a papal bull. Such a miracle, therefore, the authorities of the Roman Church say, its devotees must gladly believe. How long, in the light of the nineteenth century, does the Roman Church, think that it can afford to stultify itself with such pretense? The ignorant and the unthinking may be deluded, but the intelligent scoff at such assumptions. Well does Wilson, to whom we have already referred say: "The religion of Mexico is a religion of priestly miracles, and when the ordinary rules of evidence are applied to them, they and the religion that rests upon them fall together."

One of our faithful missionaries informs us that one forenoon on the festival day connected with this church he was riding horse-back on the street leading to this church. About the middle of the forenoon he saw a woman crawling upon her knees in the open street towards the church. She had worn through her clothing, and her knees were bare and bleeding. Making inquiry, he learned that she was crawling thus from the city gate, a distance of three miles, to the church, as a penance for her sins. She had reached only half the way in the time, but must make the remainder of the distance before twelve o'clock. Upon her face was a look of unutterable agony; but still she crawled on, for unless she reached the church at a specified hour, there was no merit in what she had done and suffered. She was accompanied by friends who piteously threw their shawls and blankets down, where the road was rough to relieve her from greater pain.

This is a fair sample of the religion which this blindfolded Roman Church imposes upon its devotees. Who can think of it without the shiverings of righteous indignation? There is a prophetic muttering and protest against such wicked impositions, but the Church seems deaf to the ill and dangerous omen. John Knox has a whole generation of descendants growing up in Mexico.

A Methodist preacher must be more than a preacher—more than a great preacher. If not, he is a failure, and hard to place. Had Jesus of Nazareth stopped at the sermon on the mount, He had justly been considered the Great Teacher, but touch was needed to stir our sympathy and challenge our love. It is when He comes down from the mountain and heals the leper, stands in the desert waste and feeds the

hungry multitude, enters the Bethany garden, and comforts the stricken sisters, and defends the reverence of the temple by ejecting the buyers and sellers, *it is then* that we realize the depth of His character, the value of His mission, and the comprehensiveness of His claims. "Let this mind be in you which was also in Jesus Christ."—Rev. Dr. J. B. McGhee in Wesleyan Advocate.

THE ARKANSAS CONFERENCE.

Old Minutes Cited.

"The ninth session of the Arkansas Annual Conference was opened in the city of Little Rock on the morning of the 20th of November, 1891, by Thomas A. Morris, one of the Bishops of the M. E. Church, with reading a portion of the Holy Scriptures, singing and prayer. The list being called by the Secretary of the last Conference, and a majority of the members being present, it was ordered on motion of J. F. Truslow that the Secretary of the present session be elected by ballot. Whereupon the brethren cast their votes by a considerable majority in favor of the mover."

A set of "Bye-laws" were "unanimously adopted," numbering twelve. The third one reads thus: "The President shall decide all questions of order, subject to an appeal to the Conference; but in case of such appeal the question shall be decided without debate." The fourth thus: "He shall appoint all committees not otherwise specially ordered by the Conference."

These "Bye-laws" were adopted also at the tenth session. Query: Did the Conference understand its powers? Did all the Annual Conferences so understand their powers? If so, when did they allow them to fall into desuetude?

This was one of the most important sessions ever held. The Indian Mission Conference had been organized the month preceding, the State stood alone, was occupied by six large districts, viz.: Little Rock, Batesville, Fayetteville, Washington, Pine Bluff, Helena, led respectively by Presiding Elders, John C. Parker, John F. Truslow, John Harrell, Jacob Custer, Juba Estabrook, Fountain Brown; Andrew Hunter was stationed at Little Rock; Isaac McElroy at Batesville, John J. Roberts at Fort Smith and Van Buren. Others as distinguished for their piety, faith, heroic devotion to Christ and His Church, made up the Conference, as T. G. T. Steele, John Harris, W. P. Ratcliffe, John Cowie, J. H. Blakely, Stevens Parrish, J. C. Kolbe, A. Avery, M. B. Lowery, Ambrose Barrington, Travis Owen, Thos. Stanford, S. Carlisle.

If experience in Methodist usages and doctrines, if a thorough acquaintance with Methodist people, and if a high type of religious attainment, qualified them to act intelligently, correctly, then the Arkansas Conference was ready to grapple with the trying responsibilities, which fell unsought upon them in 1844. A committee of seven was appointed "to take into consideration the difficulties in the late General Conference on the subject of slavery, and the contemplated division of the Church." J. Harrell, J. B. Annis, J. F. Truslow, F. Brown, J. McElroy, J. Custer, A. Avery, were the committee. On Saturday, Nov. 23, this committee made report, expressing themselves in twelve resolutions. The preamble says, "Your committee have not been disposed to waste their time, nor insult your judgments, by detailing the many circumstances, which, were you differently situated, would be necessary to amplify." They therefore present for your consideration the subjoined resolutions:

Resolved, That it is the decided opinion of this Conference, that the Discipline of the M. E. Church does not sustain the action of the late General Conference in the cases of Rev. F. A. Harding and Bishop Andrew.

Resolved, That we approve the suggestions of the Bishops, as well as of several Southern delegates, which contemplated the postponing of the action of the Conference until the wishes of the whole Church could be consulted.

Resolved, That as we see no probability that reparation will be made for past injuries, and no security given that the rights and privileges of the ministry and membership in the slave-holding Conferences, will be equally respected, we believe it is the imperative duty, if not the only alternative of the South, to form a separate organization. Nevertheless should honorable and satisfactory propositions for pacification be made by the North, we shall expect our delegates to favor the perpetuation of the union.

Resolved, That we approve the holding of a convention in Louisville, Ky., on the 1st day of May, 1845."

The next two resolutions are long, and pertain to the membership of the convention and to the first General Conference.

Resolved, That, as we are well satisfied with the Discipline of the Church as it is, we hereby instruct our delegates not to favor any change therein.

Resolved, That though we feel ourselves aggrieved, and have been wounded without cause in the house of our friends, we have no disposition to impute wrong motives to the

late General Conference; and that we have no inclination to endorse those vindictive proceedings had in some portions of the South, believing it to be the duty of Christians under all circumstances to exercise that charity which "beareth all things."

The other resolutions are of minor importance and refer to collections, thanks to our General Conference delegates, and appointing a day of fasting and prayer.

These resolutions were amended by adding the thirteenth, to change the Sixth Restrictive Rule. A foot note says that "Isaac McElroy from some cause did not sign the document. The reader may guess it." The Conference adopted the report overwhelmingly. Beyond the foot note nothing is said about opposition, though the minutes show that Levin B. Dennis transferred to the Iowa Conference and Henry R. Kern to the Pittsburgh; and by the next session David Crawford, H. C. Boyers and I. McElroy identified themselves with the M. E. Church according to the "plan of separation." Nothing is said about Bishop Morris's views. He seems to have been cautiously if not wisely silent. The report is a plain statement of Christian sentiment. The Conference felt themselves "aggrieved and wounded without cause in the house of our friends." They saw no probability of reparation for past injuries, nor security for their rights and privileges; yet they disclaimed any imputation of wrong motives to those who had committed the injuries and denied them their rights. They positively refused to endorse those vindictive proceedings had in some portions of the South, and in charity endured what they could not correct except to protest against it.

Let their sons stand in the same lot. They have done so in this commonwealth these forty-seven years. God's blessing has attended us. Our Conferences have trebled themselves since that day. Our membership is nine times as great. The statistics of 1844 show 7,706 white members, 99 local preachers, and 1,775 blacks. And all this despite the desolations of a war that to this day has brought us neither sympathy nor respect. Fraternity has brought us but little brotherly love. The Fisks and Fosters and Fosses are overwhelmingly in the minority. A Methodist millennium approaches slowly. We can help it, not by gushing, but by the wisdom which cometh from above, and which is first pure, then peaceable.

JAS. A. WALDEN.
Eureka Springs, Jan. 30.

DRUMMOND'S ADDRESSES.

We have just received 100 copies of the popular edition of Drummond's famous addresses: "The Greatest Thing in the World," "Pax Vobiscum," "The Changed Life," "First—A Talk With Boys," and "How to Learn How." They are printed in pleasing type, on good paper and bound in flexible vellum covers; the five addresses in one volume postpaid for 25 cts. Here is a treat for preachers and other lovers of the best and purest literature of the age. Address Bennett & Thornburgh.

ARKANSAS CONFERENCE MINUTES.

They are now out in fair shape. The delay was unavoidable. Brethren who have not paid willingly do so. I have advanced the money for you. They will be delivered through the Presiding Elders.

W. B. JOHNSON.
Bentonville, Feb. 1.

ERROR IN THE MINUTES.

BRO. BENNETT—Give me space in our paper to correct an error in the Minutes. There is a discrepancy in the collections and assessments for P. E. The assessments were paid in full. In the three reports I have made from Camden station, not a cent has been behind. In every one some have been more than full.

I see from the Minutes that the Secretary for 1884 is unknown. I am certain that W. P. Ratcliffe was Secretary, as we traveled together from Washington to Camden, and I assisted him in carrying the books. Blessed good man; long live his memory.

JOHN F. CARR,
Camden, Jan. 28.

ANOTHER.

DEAR BRO. BENNETT—I have been looking over the Minutes, and notice that gross injustice is done to the Arkadelphia Church. All the assessments made upon this Church were either paid in full or else overpaid. But according to the Minutes there is a shortage of \$40 on the assessment for Conference claimants, and the amount of money that was secured for education is divided by one thousand. It should be instead of \$700, \$7,000 which is quite a different sum. Not knowing who is to blame for this mistake, I will be charitable enough to suppose that my figures are like the Egyptian hieroglyphics, hard to decipher. As a matter of simple justice to the Arkadelphia Church, I request that you please give this statement a place in your columns. The Arkadelphia Church is not in the habit of going back on its obligations, and it does not want to be placed in that light before the world. Yours fraternally,

K. M. WHALING,
Arkadelphia, Feb. 1.

The Cure For

Scrofula was once supposed to be the touch of royalty. To-day, many grateful people know that the "sovereign remedy" is Ayer's Sarsaparilla. This powerful alternative expels the "evil" by thoroughly eliminating all the stumorous poisons from the blood. Consumption, catarrh, and various other physical as well as mental maladies, have their origin in

SCROFULA

When hereditary, this disease manifests itself in childhood by glandular swellings, running sores, swollen joints, and general foulness of body. Administer Ayer's Sarsaparilla on appearance of the first symptoms. "My little girl was troubled with a painful scrofulous swelling under one of her arms. The physician being unable to effect a cure, I gave her one bottle of

Ayer's

Sarsaparilla, and the swelling disappeared."—W. F. Kennedy, McFarland's, Va. "I was cured of scrofula by the use of Ayer's Sarsaparilla."—J. C. Berry, Deerfield, Mo. "I was troubled with a sore hand for over two years. Being assured the case was scrofula, I took six bottles of Ayer's

Sarsaparilla

and was cured."—H. Hinkins, Riverton, Neb.

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two thousand cases of the worst kind, and of long
standing have been cured. Indeed, it is my faith
in its efficacy, that I will send two bottles FREE, with
a VALUABLE TREATISE on this disease to any and
every one who will send me their names and P. O. address.
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can tell whether farming as an in-
vestment pays. Do you make it
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ARKANSAS METHODIST.

WEDNESDAY, FEB. 3, 1892.

OBITUARIES.

FALLS.—Jesse Anderson Falls was
born in Lincoln Co., N. C., July 11,
1826 and died at his home at Center
Point, Ark., Nov. 26, 1891, at the age
of sixty-four years.

He was twice married. His first
marriage was with Miss Francis A.
Sanders, Dec. 30, 1853, by whom were
born to him several children, some of
whom have reached the age of man-
hood and settled in life for themselves.
His first wife having died Nov. 4, 1886
he was married Jan. 6, 1888 to Mrs. S.
J. Appleton who survives him.

In 1853, when a young man, he left
his native country to seek his fortune
in the distant West, moving to the
new and undeveloped State in whose
bosom he was destined to find a last
resting place.

At the age of sixteen years he
heard the first sermon he had ever
heard by a Methodist minister, and
which, he always said, was the first
sermon that ever made any serious or
religious impression on his mind.
When twenty-two years of age he pro-
fessed religion and joined the Metho-
dist Church in which he lived a faith-
ful and zealous member and a devo-
ted and consistent Christian life, as
all who knew him will bear cheerful
testimony.

His heart was willing and his hand
ever ready in the prosecution of any
church or public enterprise, and in
advancing the cause of the lowly Na-
zarene and bettering the moral and
spiritual condition of men. He was
both diligent and efficient, a true and
faithful soldier of the cross.

Bro. Falls was a man of much ear-
nestness; indeed, he had that view of
life, and endeavored to lead an ear-
nest life, a life with moral results; with
golden grain mixed with bright flow-
ers, the emblem of a true life.

With Christian patience and fortitude
he bore his sufferings and view-
ed approaching death with undaunted
eye, trusting in the efficacy of the
blood of Christ, confiding in that re-
ligion which he had embraced in his
early life and which had cheered and
comforted his heart through the vic-
issitudes of the past. Being uncon-
scious during his last hours he left no
immediate testimony as he lingered
in the twilight of two worlds, but his
pious and exemplary life is indisputa-
ble evidence of his divine acceptance.

In his death the Church has lost a
faithful and official member, the coun-
try a good and valuable citizen.
When he left the world he left to his
children the legacy of a good name,
which is far superior to riches or the
preferments of men, grander and more
enduring than the pyramids of Egypt
or the magnificent mausoleums
erected to the memory of the world's
martial heroes. May he rest in peace
and may we emulate his virtues.
A FRIEND.

VINCENT.—Mary A. E. Vincent
(nee Harris) was born in Chambers
Co., Ala., July 30, 1833, and profes-
ed faith in Christ in her 16th year and
joined the M. E. Church, South, and
lived a faithful consistent life, as a
Christian of undoubted piety, until
death released her from earth and
mortality. She died Dec. 12, 1891 in
the midst of her weeping family and
friends, leaving behind her a spotless
character of purity and gentleness,
and sorrowing loved ones to mourn
their loss. With her parents she
came to Ark. in 1872, and was mar-
ried to Mr. A. B. F. Vincent Feb. 28,
1878. She was a devoted wife and a
devoted Christian mother—devoted
in every interest to her family. But
the tread of her busy feet is heard no
more, and her motherly hand has
ceased from toil, and she is resting on
the sunny shores of the heavenly
home. Leaving a heart-broken hus-
band and four weeping motherless
children. One had preceded her to
the home above, "waiting and watch-
ing" to give mother a glorious wel-
come "and in the greeting" will make
angels shout. Many are the friends
she leaves behind to mourn and weep,
but not forever. The meeting time
will come again when Jesus will
gather his saints together that they
may be with him; and behold the
glory, which he had with the Father,
before the world was.
W. L. KING.

WATSON.—Sister Mattie L. Wat-
son, daughter of Mr. E. L. and Eliza-
beth Watson, Newport, Ark., was
born at Jacksonport, Ark., April 5,
1860. She was a devoted Christian
and member of the M. E. Church,
South. From her childhood she has
been the subject of great affection,
especially for the last nine or ten years,
having lost her hearing and speech.
She never murmured or repined, but
with Christian fortitude submitted to
the will of her heavenly Father. The
writer spent an evening with her a few
weeks ago, and through the medium
of pencil and paper conversed much
with her, and her theme was of the
Church, heaven and divine things.
She was fully ripe for the change,
and after a very brief illness of pneu-
monia, at the hour of midnight on
Dec. 20, 1891, the messenger death
came to release her of suffering.
A few moments before her death she
looked into the face of a lady friend,
and by signs asked, "Is this death?"
She answered, "Yes, Mattie, this is
death." She cast her eyes upward
and nodded her head, as much as to
say, "All is well," and breathed her
life out sweetly in the arms of her
blessed Savior. Her funeral sermon
was preached by the writer in New-
port on Dec. 21, and her remains were
taken by father and other relatives
and buried in Elmwood Cemetery,
Memphis, Tenn.
G. A. DANNELEY.

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Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail,
McC. E. L. Litchfield, Warren, Pa.

DURHAM.—Departed this life Jan.
13, 1892 near Lebanon church in
White Co., Ark., Mrs. Nettie B. Dur-
ham. She was born July 26, 1833 in
Cobb Co., Ga. She was converted
and joined the M. E. Church, South,
in her 9th year, in the same county.
She was married to Mr. T. A. Durham
of White Co., Ark., Dec. 1886, and
with her husband came to White Co.,
Ark., shortly after and settled and
lived happily until death broke asunder
the bonds that bound them together.
From early life she had been a
devout, humble, meek Christian. One
of the noblest types of Christian char-
acter. In the walks of life she did
her part nobly and her life was un-
sullied and spotless as an angel, and
it may truly be said of her, "she did
what she could."

Her illness was short, and she be-
came unconscious from the beginning,
and was not able to give to her friends
her dying testimony of the prospect
beyond. Her life was a living testi-
mony; she lived for God and heaven.
In the last few hours of her life, her suf-
ferings can never be told and her soul
"was made perfect through suffer-
ing." In the midst of her death
throws was born to her a little daugh-
ter, who joined her in her flight to the
upper world, and on her bosom she
bears to the Divine Master as a lamb
of his fold. They have known no separa-
tion.

Her husband with gentle hands had
her laid to rest in the grave in front
of the Lebanon Church with her babe
resting on her bosom. She will sleep
the peaceful sleep until the resurrec-
tion of the just. Husband, father, brother,
and many friends weep in sorrow
for her, but rejoice in the Christian's
hope, full of immortality. They will
meet her again. The God of all com-
fort give all grace sufficient for this
great trial and keep her two mother-
less children unto everlasting life and
bring them all together at last, to the
home above.
W. L. KING.

BOWDEN.—FANNIE L. BOWDEN
was born Jan. 19, 1842; professed
religion at Valley Springs in Boone
Co., Ark. In 1877; joined the Church
in 1879; married B. F. Bowden in
Marianna Ark., Nov. 22, 1880; died
Jan. 8, 1892, at her home at Reyno,
Ark.

Sister Bowden was the mother of
two children, a son and daughter, who
with her husband remain behind to
mourn her departure. The writer
had but a limited acquaintance
with the deceased, having met her
but once. From the testimony of
others she enjoyed religion and re-
joiced in hope of heaven. She was a
great sufferer for several months be-
fore her death, but after visiting health
resorts, and undergoing the treatment
of different physicians, disease did
its fatal work, and the spirit returned
to the God that gave it. Because of
her strong attachments to loved ones
she desired to live if it should please
God, but if not she was ready to go.
She retained her consciousness al-
most to the very last, and expressed
no fears of the final issue. She passed
away quietly, and doubtless death
was only the gateway to a brighter,
happier home. She was buried with
appropriate ceremonies conducted by
Rev. F. E. Taylor and her pastor,
there to await the resurrection of
those who shall be glorified at the
last day, and be crowned and
throned as God's children
forever. May the consolations
of God's grace sustain the bereaved
company and a mourning son and
daughter.
N. E. SKINNER.

CORNING, ARK.
BOWERS.—George L. Bowers was
born in Dallas Co., Ark., March 26,
1872, and died in Dallas Co., Ark.,
Oct. 31, 1891; professed religion and
joined the M. E. Church, South, Aug.
1891 at a meeting held by Rev. C. M.
Keith, P. C. George was converted
through and through, soul and body.
He attended prayer meeting Satur-
day night before the fourth Sunday
and prayed so earnestly for his asso-
ciates. Saturday morning before the
first Sunday at 3 o'clock the death an-
gel bore his spirit home to Jesus and
mother. O how important it is to be
ready. George leaves a father, brother
and sister with a large connection
and many friends to mourn his death.
Why mourn for those to glory gone?
We have every evidence that George
went sweeping through the pearly gate.
Cheer up, father, and press on to join
wife and son on the other side of Jordan.
Brother, sister, relatives and
friends, live for Christ, for he is all
and in all. Let us follow Christ till
we meet in heaven.
J. T. McALISTER.

Princeton, Ark.
Arkansas Baptist please copy.
LANDERS.—Sister Nancy Rebecca
Landers was born Dec. 29, 1841; was
married to William H. Landers Dec.
14, 1865; died Dec. 28, 1891. She
had been religious from early
life, and lacked only one day of being
50 years of age. She was the mother
of eight children all of whom still live,
are religious and in the Church. We
held her funeral services in the Bapt-
ist Church and laid her to rest in the
graveyard near her home, Dec. 29,
1891, the writer leading in the ser-
vices. I was her pastor two years; '87
and '88. I never visited a home where
everything seemed to be so much under
the influence of a mother's love. I
never knew a better woman. These
are the principle dates in a life so im-
portant as hers. But bow shall I tell
of that which lies between? Of her
earnest Christian faith and loyalty to
the Church of her choice; of her devo-
tion to her husband, to whom for
26 years she was a helpmate indeed;
of her love and care for her children,
of her patience and fortitude under
affliction and pain? Of these and
much more words would fail me to
tell. We who knew her best know
how hard it is to go on without the
helpful touch of so gentle and sym-
pathetic a heart, and our hearts cry
out in their selfishness for the wife
and mother, who left us so peacefully
and willingly. As the evening
shadows of that December eve began
to lengthen kind hands laid her gently
to rest, where loving hands will tend
her grave and where she will sleep

peacefully awaiting the resurrection
morn.
When husband and children will
meet wife and mother to part no
more.
J. S. NICHOLSON.

WILKERSON.—Died at her home
in Swifton, Ark., Jan. 1, 1892, at 10
o'clock a. m. Sister Georgia Wilker-
son. Sister Wilkerson was born at
Paraclete Bluff, Independence Co., in
1861; was married at Jacksonport in
1880. She joined the M. E. Church,
South, at Swifton in July 1889, and
found great peace in her Savior. She
lived a consistent Christian life, and
died, after several months of linger-
ing with consumption, on the first
morning of the new year, in the faith
and in hope of the glory of God. She
leaves a little daughter eight years
old. May He who has promised to be
a father to the orphan watch
over the child, and gather it at last
with all her loved ones safely into the
heavenly fold.
H. L. BUGE, P. C.

Don't read! Don't think! Don't
believe! Now, are you better? You
women who think that patent
medicines are a humbug, and Dr. Pierce's
Favorite Prescription the biggest hum-
bug of the whole (because it's best
known of all)—does your lack-of-faith
cure come?

It is very easy to "don't" in this
world. Suspicion always comes more
easily than confidence. But doubt—
little faith—never made a sick woman
well—and the "Favorite Prescription" has
cured thousands of delicate, weak
women, which makes us think that
our "Prescription" is better than your
"don't believe." We're both honest.
Let us come together. You try Dr.
Pierce's Favorite Prescription. If it
doesn't do as represented, you got
your money again.

Where proof's so easy, can you af-
ford to doubt?

Little but active—are Dr. Pierce's
Pleasant Pellets.

Best Liver Pills made; gentle, yet
thorough. They regulate and invig-
orate the liver, stomach and bowels.

A new edition of Mrs. Thornburgh's
Infant Catechisms has just been pub-
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as many reasons as to the question
"Why don't the men propose?" and one
explanation is that society is like a crowd-
ed picture with here and there a bit of
bright color, or a gleam of sunlight,
bringing one object or another into
relief, but leaving the rest in confusion.
So it is with the girls who are distin-
guished among the many marry. Those
who are colorless or unnoticeable get
left. Nothing is generally agreed, so
distinctions as a woman as fine hair, and
in order to insure it, Louisiana Creole
Hair Restorer may be confidently relied
upon as the best known preparation of
the present day, to restore the color and
strengthen the roots of the hair, and
cause it to grow. It is as excellent as
a dressing as a tonic, and thoroughly ex-
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the nerve centers, allaying all irritabil-
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