The Arkansas Methodist.

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

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MUNICIPAL INIQUITY.

That excellent journal, Christian at Work, Feb. 25, contains the vigorous sermon delivered Sunday, Feb. 14, by Rev. Dr. Charles H. Parkhurst, pastor of Madison Square Presbyterian Church, New York, against the municipal iniquity in that city. From the text, "Ye are the salt of the earth," Dr. Parkhurst emphasized the possibility of timely and well directed Christian effort and the solemn duty of righteous protest against corruption in the official administration of law. The terrible evils he fearlessly denounced are existing in other large cities and also in many small cities, and such evils are generally tolerated for the same reasons. But our purpose here is to give some extracts from the sermon mentioned:

"Gambling houses flourish on all these streets almost as thick as roses in Sharon. They are open to the initiated at any hour of day or night. They are eating into the character of some of what we are accustomed to think of as our best and most promising young men. They are a sly and constant menace to all that is choicest and most vigorous in a moral way in the generation that is now moving on to the field of action. If we try to close up a gambling house, we in the guilelessness of our innocent imaginations, might have supposed that the arm of the City Government that takes cognizance of such matters would find no service so congenial as that of combining with well-intentioned citizens in turning up the light on the nefarious dens and giving to the public certified lists of the names of their frequenters. But if you convict a man of keeping a gambling hell in this town, you have got to do it in spite of the authorities and not by the aid of the authorities. It was only the past week that a search warrant was issued by one of the courts in town, and before the officer with his posse reached No. 522 Sixth avenue, the action of the court reached there, and the house that is spoken of in Scripture as empty, swept and garnished, was not, in point of unadorned vacuity, a circumstance to the innocent barrenness of the gambling rooms in question. I do not say that the Judge of Jefferson Market Police Court was responsible for the slip. I do not believe that he was, at least in any direct way. All that is intended by the reference is that the police court leaked. With hardly the shadow of a doubt that court, in some one of its subordinates at any rate, stands in with the gamblers, and to that degree the court becomes the criminal's protector and guardian angel. This is mentioned only as illustration of the fact that some people understand, and that all people ought to understand, that crime in this city is intrenched in our municipal administration, and that what ought to be a bulwark against crime is a stronghold in its defence."

* * *

But after all that has been said the great fact remains untouched and uninvalidated, that every effort that is made to improve character in this city, every effort to make men respectable, honest, temperate, and sexually clean is a direct blow between the eyes of the Mayor and his whole gang of drunken and lecherous subordinates, in this sense that while we fight iniquity they shield and patronize it; while we try to convert criminals they manufacture them; and they have a hundred dollars invested in manufacturing machinery to our one invested in converting machinery. And there is no scheme in this direction too colossal for their ambition to plan and to push. At this very time, in reliance upon the energies of evil that dominate this city, there is being urged at Albany the passage of a bill that will have for its effect to leave the number of liquor licenses unrestricted, to forbid all attempts to obtain proof of illicit sales, to legalize the sale of liquor after one o'clock on Sunday afternoon, and indeed to keep open bar 160 out of 168 hours of every week. Sin never gets tired; never is low-spirited; has the courage of its convictions; never fritters away its power and its genius pettifogging over side issues. What voluminous lessons the saints might learn from the sinners! We speak of these things because it is our business as the pastor of a Christian church to speak of them. You know that we are not slow to insist upon keenness of spiritual discernment, or upon the reticent vigor of a life hid with Christ in God. Piety is the genius of the entire matter; but piety, when it confronts sin, has got to become grit. Salt is a concrete commodity, and requires to be rubbed into the very pores of decay. I scarcely ever move into the midst of the busier parts of this town without feeling in a pained way how little of actual touch there is between the life of the Church and the life of the times. As we saw last Sabbath morning, we must have a consciousness of God, but the truth complementary to that is that we may have just as lively a consciousness of the world we are living in. Men ought to have that, and women ought to have it too. Nobody that can read is excusable for not knowing what is transpiring. And Christians of either sex ought to know it and ought to want to know it; ought to feel that it is part of their own legitimate concern to know it.

We have no criticism to pass on the effort to improve the quality of civilization in central Africa, but it would count more in the moral life of the world to have this city, where the heart of the country beats, dominated in its life and government by the ethical principles insisted on by the Gospel, than to have a belt of evangelical light a hundred miles broad thrown clear across the Dark Continent. And the men and women that live here are the ones to do it. It is achievable. What Christianity has done Christianity can do. And when it is done it is going to be done by the men and women who stand up and make a business of the thing and quit playing with it; quit imagining that somehow we are going by some indescribable means to drift into a better state of things. Say all you please about the might of the Holy Ghost, every step in the history of an ameliorated civilization has cost just so much personal push. You and I have something to do about it. If we have a brain, or a heart, or a purse, and sit still and let things take their courses making no sign, uttering no protest, flinging ourselves into no endeavor, the times will eventually sit in judgment upon us, and they will damn us. Christianity is here for an object. The salt is here for a purpose. If your Christianity is not vigorous enough to help save this country and this city, it is not vigorous enough to do anything towards saving you. Reality is not worn out. The truth is not knock-kneed. The incisive edge of bare-bladed righteousness will still cut. Only it has got to be righteousness that is not afraid to stand up, and move into the midst of iniquity and shake itself. The humanly incarnated principles of this gospel were able in three centuries to change the moral complexion of the whole Roman Empire; and there is nothing the matter with Christianity here except that the incarnations of it are lazy and cowardly, and think more of their personal comfort than they do of municipal decency, and more of their dollars than they do of a city that is governed by men who are not tricky and beastly.

But you ask me perhaps what is the use of all this asseveration and vituperation? What is the good of protesting? Do you know what the word Protestant means? Do you know that a Protestant is nothing but a protestant? a man who protests? And did not the men who protested in the sixteenth century do a good deal? Didn't they start a volcano beneath the crust of the whole of European civilzation? Wherever you have a Luther, a grand stick of human timber all afire with holy indignation, a man of God who is not too lymphatic to get off his knees, or two cowardly to come out of his closet, confront iniquity, look it in the eye, plaster it with its baptismal name—such men can start a reformation and revolution every day in the year if there are enough of them to go round. Why, it makes no difference how thick the darkness is, a ray of light will cut it if it is healthy and spry. Do you know that the newspapers had not been solidly at work for more than about four weeks before the dives began to close up? Why, the truth will frighten even a a policeman, if you will lodge it where David did when he fired at Goliath. Truth, with explosive enough behind it, would scare even the Captain of a Precinct, and chase the blushes from the callow face of the District Attorney. We have had an example of that recently on a larger scale in the matter of the Louisiana lottery. The whole country was kindled into a flame of indignation and the lottery men bowed before the storm. And so far as the north was concerned, it was principally the work of one man, too, a man who had a head, heart, and convictions, and a pen and lungs to back them.

You see that these things do not go by arithmetic, nor by a show of hands. A man who is held in the grip of the everlasting truth and is not afraid is a young army in himself. That is exactly what the Bible means when it says that one man shall chase a thousand. That is the way history has always gone. That is what the Bible story of Sodom means, and the assurance that ten men would have sufficed to save it; not ten men that were scared, but ten men that so had the courage of their convictions and that so appreciate the priestliness of the office to which they have been called that the multitudinousness of the dirty crowd they stood up among neither dashed their confidence nor quenched their testimony.

SPRING LOCKS NO. 3.

Gambling in a variety of ways is sapping the vitals of society, moral and political, of this age and nation. The hasp, avarice, sinking down between the springs of temptation and excitement, involves the victim in irreparable ruin. "That this is a wide-spread evil cannot be doubted. The spirit of speculation that has seized on all classes in this country, bears legitimate fruit, creates the gambling mania, and relieves the odium."

No passion can lead to such extremities; nor involve its votaries in grosser crimes and vices; nor more effectually pave the way for the downfall of families and communities than this insinuating mania. It cultivates covetousness, envy, rage, malice, dissimulation, falsehood, and foolish reliance on blind fortune. It culminates in fraud, forgery, defaulting, quarrels, murder, despair and suicide.

In a number of ways has this incubus of hell fastened itself on the great body social. In the form of "dealing in futures" as practiced by the "bulls and bears" of Wall street, and elsewhere has it laid its tentacles on the body commercial. In the form of gigantic swindling systems, of which the Louisiana Lottery is a sample, does it affect the tap-root of honesty in all circles.

In the social parlor-games of fashionable homes our young men are advanced in the rudiments of gambling, and thus better prepared for the saloons, club-rooms, low dives, etc., of our crowded cities. Many a young man has come to the parting of the roads at the card table in the social circle, where he turned from his innocence, his manliness, the tears and admonition of loving parents, and from high hopes of a useful life, to a life of reckless daring, of fiery excitement, and of rapine and murder, all incident to gambling with this finale—outlawry, the State prison, the scaffold. And many there are who are wearing Christianity like the Roman toga was worn, very loosely, and among these are often found cards (devil's thumb-papers) and other means of social gaming, encouraged and practiced under the plea, 'twill advance social refinement and higher culture.

With reverend head and on bended knees we would devoutly pray, O Son of God, who died for these inconsistent, flickering lights, be pleased to show mercy towards such stale hyprocrisy.

It is safe to say there are over 10,000,000 young men from 18 to 30 years old, in the United States, and accurate estimates say that less than 10 per cent of these are members of any Christian communion, while not 25 per cent attend religious worship at all. Where do the remaining 75 per cent of this great army of strong, muscular and, many of them, brainy young men, spend their Sabbaths and evenings? Answer—A very large proportion make their way to the theatre and other places of amusement, to the low dives of the city, to the doggeries, (so called saloons), to the *gambling hells*, and to other pitfalls of damnation, unmentionable here, "whose ways are dark and lead to hell."

From these our jails, our penetentiaries, our poor-houses, our insane asylums, and the organized bands of thieves and robbers, are principally recruited. Almost to a man these last named characters all use tobacco with which to flavor their whiskey. (Bro. Editor, don't tell this to brother pastors, who use the weed as a dental antidote, or to prevent corpulency, or to neutralize fetid breath, or for some other reasonable cause; don't, please; they might not want to take the medicine any longer; it might come to have a like effect on them.) Whereunto these enumerated evils will grow none knoweth. Principalities, powers, spiritual wickedness in high places, seem to find place in these realms of Belial. C. A. BAYLESS.

Bryant, Ark.

REV. LEONIDAS ROSSER, D. D.

This great man's sermons were always impressive, but the first I heard from him is pre-eminent in my memory, although I do not recall the text. A protracted meeting had been in progress several days in Ashland, Va., but without much success. Dr. Rosser was requested to preach a series of sermons, and he came prepared for a battle with the devil and all his angels. His tall slender form was erect; his flowing white hair was pushed from his intellectual brow; his firm mouth and heavy chin indicated determination and his eyes were full of fire. His very presence was imposing, and the congregation sat in silent expectation. He dwelt on the sin, and the danger of unbelief in the word of God. One convincing argument, with forcible illustration, followed another; and the congregation was thrilled by his power. Finally he told about the friends of Noah, who derided him as he built the Ark. He described their surprise as the waters arose; and their consternation when overtaken by the resistless waves; and how the mockings of scoffers were hushed by the gurgling torrent. He portrayed the agony and despair of strong men as they were swept along; and the pale upturned face of a woman, her hair floating upon the water and her hands lifted in mute helplessness. The awful imagery was appalling; and the voice of one in the awe-stricken congregation cried out: "Mercy—tell them of the mercy of God." It was a trying moment for Dr. Rosser, but he did not lose his equanimity. A wonderful change, it seemed almost miraculous, came over him. The representative of an angry God—the stern preacher—became a gentle brother; and in loving accents he pleaded with sinners in the name of the Father who had given His only Son for them. The bulwarks of sin and unbelief had been shaken. Strong men trembled, and were brought to the Cross. A gracious revival was begun that night.

A mighty man has been called from our midst, but Dr. Rosser will never die. He rests in his Father's bosom, but thousands whom he led to Christ will testify of the unspeakable joy in the love of God.

VIRGINIA.

Little Rock, Feb. 23.

AN APPEAL TO THE CHRISTIAN WOMEN OF ARKANSAS.

Without any preliminaries we are desirous that our women should strive to have higher ideas, greater aspirations in regard to missionary work, and especially in our own field of labor.

We put the question to each individual one, What are you doing now, what are you planning to do, and have you made an improvement over last year's work? Or have these thirteen years of work by a few earnest Christian workers made no impression upon you? Do you sit enjoying all the priviliges of the Church, with an open Bible before you and say "You do not believe in missions," you do not believe half that you hear about the heathens? How do you read your Bible? Do you glance through and read those passages that suit your fancy to the exclusion of all others? Can you read our church papers and magazines, pamphlets and books, published by some of the most talented and religious men and women in the Church, and pass these stern truths by as a tale of romance? One has truly said, and it cannot be emphasized too much, that the subtle, mischievous error among us has been that the work of missions is of secondary importance, a side issue, a business which can be relagated to connectional boards and pushed by the dignitaries and wealthy men of the Church. Consequently only a few give, the many do not. A few are deeply in earnest, but some are openly hostile, and a very large number coldly acquiesce in what others do. That error ought to die (and we pray that it may die soon). The call of missions is the call of God; the work of missions is *the* work of the Church; the spirit of missions is the spirit of Bhrist; the field of missions, 'all the world'; the subject of missions 'every creature'; and the obligation of missions is the Divine imperative upon every child of God.

We beg our twenty thousand women of Southern Methodism in this State to resolve at once by the help of the Lord to enlighten your understandings on this great subject of missions; pray for warmer hearts, a deeper consecration, and more self-denial, and especially pray that your purse string may be loosened.

Our opportunities to work with the Lord for the salvation of souls, were never greater. The Lord will not hold us guiltless in the day of judgment for the resources we have squandered, the opportunities we have slighted, and the responsibilities we have shirked. Let us strive each year to increase our work largely over the preceding one; and "take comfort here, though the work is great, we toil in our Father's field." MRS. O. H. TUCKER.

Quitman, Feb. 22.

PRESIDING ELDERS AND STUDY.

My Presiding Elder this year is a young man of fifteen or sixteen years' experience in the ministry. He is a man of good parts and a fine presiding officer. His early advantages were limited. He has made good use of his time, and has grown steadily and surely, in both grace and knowledge, from the first. I examined him, wrote and signed his license to preach, took him up to Conference, advised in the matter of his first appointment and was his first P. E. I have watched him as a father watches a son. I have been proud of his steady and sure growth. I see, as no other can well do, the improvement he has made. To hear him preach now, one would not know that he had not been well educated, and that he had not taken a course in some theological school. He has grown to be what he is—has grown slowly, steadily, surely and maturely. He is solid, not sappy, and has more wisdom than learning. He tells me he had just begun to grow—had just begun to learn how to study, and to appreciate hard study. All this is at an end now—at least it will be irregular study, scrappy, at odd intervals and by snatches. He will be kept busy going round and round his large charge the care of all the Churches will be on him, and he will be from home, away from his library and in company most of the time. He says, "I feel that I have begun to run dry already."

And so it is, or so it was with me when I was on a District. I was empty in four years. I begged to be relieved, that I might have time and opportunity to fill up. The wear and tear, work and worry, of a large District in a rural section will dry up the average man. For this reason I am opposed to keeping a young man on a District more than four years at a time. Let him have time to fill up. If he wants to study on a District he finds little time and less opportunity for study. When he has time he is in no condition for hard study—or I was not. I came home worn out, needing rest, sleepy and with one hundred and one little things to look after about home.

I need to be where I will have to make from one to five or six new sermons every month. It would answer just as well if I should spend the same labor on as many old sermons, but who does that? Not one preacher in fifty. Hard study is the hardest of all hard work, and most men shun, or shirk hard work, if they can. I do. I know. Both muscles and mind become soft and flabby without exercise. When I see a young man tackling big books and trying to split hard knots I know he is gaining strength. It does me good to see him wrestle with great thoughts. He may not master the subject, but he will grow strong trying to do it. The effort will do him good—will help to make a man out of him. My young P. E. carries a good book around with him, and every chance he gets he is digging into it. This will help to keep him full. One of the local papers, in a village where he preached, said of his sermon. "He preached a large concourse to an eloquent congregation in the Methodist church." So you see he is making his mark, if the types did get twisted. A P. E. needs to be a full man. If he gets empty give him time and a chance to fill up. Yours, GILDEROY.

The popular election of President and Vice-President would be a much more serious thing than the popular election of Senators. As the case now is, a State like Texas, for instance, is entitled to a certain number of votes in the electoral college, whether the majority she gives to a candidate is 10,000 or 180,000. If the election were by popular vote the Democratic plurality of 146,603 in Texas in 1888 would have offset the Republican pluralities in New York, Ohio, Illinois, Indiana, Michigan, Wisconsin and California. Such a change would furnish an incentive of frightful power to the repression of the minority vote and its entire extinction if possible, and a State in which for any reason but one opinion existed or was allowed expression would counterbalance perhaps a dozen of more important States where free and full discussion divided the voters into nearly equal camps. The popular election of President would also increase the premium on rascality and enlarge the field for it. Rascality now does not pay very well in a Presidential election in anything but a close State. There is nothing to be gained by the Democrats in going down in Texas to purchase a few thousand votes; but a few thousand purchased in New York or Indiana may change the entire result. That is, corruption is profitable now where it is most dangerous, where the opposition is strong and vigilant to prevent and punish it. But if a President were elected by direct popular vote, the corruptionists could concentrate in a State where the entire organization of Government was in the control of their party and public sentiment was all one way, and prosecute their rascality without fear or hindrance, and it would be just as effective as in a close State.—N. Y. Voice.

BAPTIZED INTO CHRIST.

I notice in THE ARKANSAS METHODIST of Feb 11, a criticism, over the name of Alexander Mathes, on an article of mine in THE METHODIST in January. I think he has very much misunderstood me, or reads in the light of a special theory of his own. The thought of either all water, or no water, never entered my mind when I was writing, neither can I see the article to favor either. I believe in water baptism as one of the sacraments of the Church, by which candidates are baptized into the Church or body of Christ. But I do not believe that the candidate is baptized into Christ, by water baptism. I understand there to be a marked difference between being baptized into Christ, and being baptized into the Church, or the body of Christ. The former is done by the spiritual baptism, and the latter by water baptism; and I think that my article can be read that way with good glasses. I see no difference between my article and the expression of Methodism in its 17th Article. It says, that water baptism is a sign of regeneration, or the new birth. If it is the sign of the new birth, it is not that that gives the new birth. If we are born of the Spirit into Christ, as is taught in 1st Peter 3:6-8, water baptism is the outward sign of an inward mark of the Spirit. Consequently, there is an agreement between the thing done and the witness (or sign). If Bro. Mathes believes that baptism takes the place of circumcision, as he says he does, I cannot see the ground for his objection to my article. For if the penitent believer was circumcised into Christ by the circumcision of Christ, and the circumcision of the flesh was the sign of the office and mark of that spiritual circumcision, there must be a spiritual baptism of Christ, by which we are baptized into Christ; and if so there must be a water baptism, which is the sign of the true, by which we are baptized into the Church, or figurative body of Christ. Bro. Mathes failed to notice one special objection that I made against the rendering placed on Gal. 3:27 by the Advocates, that I would be glad for him to try his glasses on. That was that the baptism referred to in Gal. 3:27 was that of water, accompanied, or followed by the Holy Ghost. If he will convince me that water baptism is a preparation for, or necessary to the baptism of the Holy Ghost, then I will say that the sign goes before the thing signified, and that there is no necessity for a controversy between the Methodists and the Campbellites on baptism; and if this be true the case of Cornelius was an exception to the rule. P. P. BURKE.

Carrollton Feb. 24.

It is in a man's favor to be abused by the immoral and unprincipled. Governor Flower, of New York, has risen in the estimation of all good men by reason of the attacks upon him by the Wine and Spirit Gazette. That paper, as might be supposed, never speaks well of men of morality and principle. It laments "that the Governor has *strong moral convictions*, and that his official acts will be made to conform to his well-known habits and convictions." This is as it should be, but nothing is more repugnant to evil doers than a man of "strong moral convictions," who governs himself in accordance with them.—Herald and Presbyter.

☞ We again remind renewing and new subscribers for this paper, that they can get the paper one year and the Peerless Atlas for $2, or the paper one year and the large Reversible Map for $2.50. The publishers' retail price for the Peerless Atlas is $1 and for the Reversible Map $5. The Peerless Atlas is not high at $1, and the Reversible Map is worth more than we charge for it and the paper combined.

ARKANSAS METHODIST.

THURSDAY, MARCH 3, 1892.

GALLOWAY COLLEGE M. SOCIETY.

The Missionary Society of Galloway College, at their last meeting had the honor of hearing the Rev. Adachi, a Japan convert, who came direct from his native shore last October to enter school at Hendrix College.

After being introduced by Bro. Babcock, Mr. Adachi told in his own broken pathetic language the need of help, of the thousands souls in his far away, heathen home, without one ray of light to guide them into the paths that lead to eternal happiness.

So many to feed—so few to feed them—and yet the Master commanded us to go. How we *lag*—how few obey! Woman, as a missionary, can do more than man. She can go where he can not. Mr. A. says as a teacher of music, art or needle-work, she will be allowed to enter the apartments of the ladies of rank, win their friendship, then speak of their true mission. His appeal to turn from their idols the woman of his own country went straight to the heart of his hearers.

Mr. A. T. Ramsey, made a most interesting talk, full of enthusiasm, making each one feel that she *must* help in this great work of Christianizing heathen nations, and we pray God if he sees fit to call one of our number to labor in foreign lands, may she go consecrated, with willing hands and a cheerful heart.

The Missionary Society of Galloway College is of an independent character, doing good both at home and abroad. The President, Miss Bonner is full of the work, zealous in her efforts to interest the Galoway girls, in those benighted souls, bowing down to "stock and stone," pleading for the blessed Master's people; to tell them of his wonderful love.

The Society paid to the training school last year $100.00, have money now in the treasury—which I believe is to educate a little Chinese girl whom we shall call Lutie Bonnet, in honor of our beloved President.

* *

APOSTASY.

Wherefore let him that thinketh he standeth take heed lest he fall. 1 Cor. 10:12. We have before us a cry of warning to the child of God and the children of men. The cry of alarm is wherefore, the rebounding echo take heed. We have in our land and country the hurtful dogma, once in grace always in grace. No matter what the depredation against man or the outbursting sin against God may be. I can stand with my friends who teach this doctrine on three conditions: First, to change the wording; second, to change the phraseology; third, to change the exclusive meaning, and read thus, once in hell always in hell. Why do I with deliberation agree on stated bases? Because I read in the Book of books called the Bible, that God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness to be reserved unto judgdment, 2 Peter, 2:4. And again, if God spared not the natural branches, take heed lest he also spare not thee. Romans, 11:21. What do we learn? First, that God's purpose and laws are so pure and exacting, that He will not suffer the angels (that worship around his throne) to disobey them without banishing them from his presence into hell. Second, that God spared not the natural branches, that is to say, he spared not those who were heirs to his kingdom according to the Abrahamic faith and Mosaic law and practice. He spared them not on account of their unbelief (backsliding) or unfaithfulness and for such severed them as natural branches from the true vine. How then do the Gentiles seeing they are grafted and not natural branches say, we be more precious than they; that we cannot apostatize, that God in his goodness will not permit us to be lost though we desecrate the Sabbath, profane the name of the Lord, drink whiskey and tip the fantastic toe in the ball-room, or any other self-indulgence. We have been soundly converted to God through Christ and if such be the case (according to our creed) we are safe; though the fire burns low there will a spark remain and God in his own good time will send a hurricane or whirlwind or call the four winds of earth to fan out those lies we told, and dry out the whiskey we drank, and blow into oblivion all of those little sins we are guilty of, and fan into a flame that little spark (which was quenched the first drink of whiskey we took) that remains. Yes, we will be saved. But what sayeth God? His warning is, take heed lest ye fall. Take heed lest ye sin against God and be forever banished from his presence.

Now I appeal to common sense, if there was no danger of apostatizing or falling from grace, why would our Savior have given to the Christian the parables of the fig tree, the vine dresser and so many other similar warnings? And why St. Paul with all his skill in universal science and the knowledge of God which he attained, had been so stupid as to have given the Christian so many warnings against apostasy, if it were impossible to apostatize? My Bible tells me that the life of a Christian is a warfare, that he is to work out his salvation with fear and trembling. In conclusion. Of earth God spared not the natural branches which were heirs according to his promise. And of heaven he spared not his angels which apostatized. So I know of but one place this side of the judgment where men or angels are safe from falling from grace, when out of a line of duty, or when they break the least of God's commandments, and that is in the bottomless pit of hell, where there is no depth beneath to fall, and from whence there is no returning. The vivid echo with a gospel sound continues to ring through our souls, to him that thinketh he standeth, take heed lest he fall.

CHAS. R. MONTGOMERY.

Grady, Feb. 11.

REPLY TO REV. M. M. SMITH.

The Missionary Baptists are Calvinistic so far as the Scriptures teach their doctrines, but when they digress from the Bible, Missionaries digress from them. Baptists believe that all the Adamic race were elected in the personage of Christ through the gospel accompanied by the Holy Spirit, and that all persons susceptible of reason are responsible, and have power to accept or reject the sanctifying influence of the Spirit. Peter taught the strangers scattered throughout Pontus, Galatia, Capadocia, &c., the doctrine of election and its application through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. This explanation shows that all persons are responsible. Ref. 1st Peter 1:1-2.

E. KERSEY.

Emmet, Feb. 22.

USE THE LAYMEN.

More than thirty years ago, Bro. H. N. McTyeire (afterwards Bishop) was persuaded that our Church had not fully developed its vast lay resources. Before the war, the Louisiana Conference held informal sessions to which laymen were invited, and in which their presence and counsels were felt to be of value. In the General Conference of 1866, Dr. McTyeire led the fight for lay representation, and, after a hard contest, was victorious. That is a part of our organic church law that will never be repealed. But their sphere should continue to widen. The Church will be wise in her generation to develop this arm of her service. Our traveling preachers are called to be pastors, and, as far as possible, they should be left to pursue this divinely-appointed mission. The Church loses strength when an itinerant has to turn aside and engage in lay work. The demand of the day is that our ministers shall be men of one calling, and the Church will never be able to best meet her responsibilities until the laymen are charged with all their legitimate part of our grand machinery. The gift of exhortation has nearly departed from Methodism; it should be restored. If a layman is called of God to exhort and otherwise exercise his gifts and graces in public, do not annoy him until you have ruined a good exhorter in licensing a poor preacher. It is the duty of all male adults of sound mind to lead in public prayer. Let our pastor make an especial use of this arm of the Church's power. Don't let them frame any excuse to neglect this duty; lay it so heavily on their consciences that they will "take up the cross." But I protest against the word "cross"; it is no *cross*, it is a gracious privilege to lead the prayers of the great congregation. It would be rest to the tired pastor, and perhaps add interest to the prayer-meetings, if intelligent, devoted laymen were invited to alternate in conducting these exercises. Our Church does not lack men who can edify their fellow-citizens on matters of interest to their soule. Let matters of finance, missions, education be put in the hands of the laymen. Let their enterprise and enthusiasm so potent in secular success be utilized to the Church's prosperity. Laymen are the efficient editors of other newspapers, is it a "law of the Mides and Persians which chargeth not" that no layman shall edit a Methodist paper? They write eloquently on the political and other issues of the day, put them on our Advocate tripods and they will be found to "both know and love the Methodist doctrine and disicipline." That our publishing interest would prosper in their hands is proved by the M. E. Church, North, whose book agent for years was a layman. The day has passed when our traveling preachers had to be *side-tracked* from their regular work to be Presidents of our colleges and universities. The noble record of Chancellor Garland, the brilliant success of President W. W. Smith, effectually explode this fallacy.

GRANVILLE GOODLOE.

Fordyce, Feb. 22.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

BUILDING CHURCHES.

MR. EDITOR:—As I have had a hand in building a dozen or more churches since I have been in the ministry, I thought it likely that I might have gathered a few items by experience that may be of some benefit to some one. I feel safe in saying that there are many places today where Methodism is weak and struggling for existence, where she might have been strong and a power in the community had she built a house for God in one time. Yea more, there are many points where we are just existing along from which we had just as well pull up stakes and leave, as we will be compelled to do finally, unless we arise and build.

My brother, build that church and demonstrate to the people that Methodism has come to stay; after which the Church will prosper. First secure a good site, then get a good deed to it, then build a good church. Don't call the whole Church together to select a site and decide on the style and cost of building and where to build, etc., if you do, unless you have a different kind of people in your Church from those I have been used to, the chances are that you will never build. It will take about seventeen months to get the Church to decide where to build, then it will take about thirty-six months longer to decide on the style and cost of building, and, with most congregations, it will take from that until judgment day to decide when to commence. Let the preacher consult with a few, only a few, of the most pious, liberal conservative spirits in the Church and decide where to build. Then write up your subscription and express fully in that the where, and when, and cost, and style. Then when you get a man's name in the paper you have got him clinched on all these propositions. If you want to build a church you cannot wait for the people to get ready to build. I have carried many church subscriptions, and solicited and collected thousand of dollars for building and seen the building go up, but have never yet found the community where all were ready to build. The preacher who waits for his people to get ready to build will rarely ever leave any new churches behind him. Write up your subscription, brethren, put a tripple-plate of brass on your face, read Peter's chain of Christian graces, adopt the sentiment, and go out and see whether the people are ready to build or not. If you get the money, that decides whether they are ready or not.

As to a building committee, you would better be very judicious in your selection. It would be better far to have no committee than to have one opposed to building. Of course a man is a traitor who accepts an appointment to do a work and then sets himself about to defeat the very thing that he was appointed to do. But traitors there are. Sometimes a committee of ladies can be found that will do much better work than any committee of men that can be had.

Don't let some good easy, slow, spiritually weak, selfish brother hold out the miserable scarecrow of "hard times," "two weak," or "not ready," and thus defeat your plans. When you begin to build a church you need "grit" and "backbone" and abundance of it. When you start your subscription, push it with all your might; push it like you meant it; push it like your salvation was in it. In fact the salvation of many may be in it. Write the word Success at the top and bottom of every page, and have success indellibly stamped upon your soul, and pray to God until you feel it throbbing in every fibre of your nature. You would not undertake to have a revival in your Church without earnest prayers. Then why not pray to God for success in every line of your work. Building a church is a big revival.

When you are met with the question: "Parson, do you think you will build it?" don't hold down your head and say "Well, I don't know; it is sorter of a slim chance." But on the contrary throw yourself back until you lean the other way, and throw your eyes open until the man can see two churches with steeples a hundred feet high flashing from your eyeballs, and say with all the vim that is in you: "*Build it?* Of course we will build it; that is what we started out to do." You would stand a hundred chances to get a liberal subscription with the last answer, where you would standone chance to get anything with the first answer. "Blessed am he that specs nofin for he shall not be deceived."

Some people defeat their own plans by the way they take hold of them. If you have no faith in the enterprise yourself, you can't expect anybody else to have.

C. G. SHUTT.

Salado, Texas, Feb. 20.

Rev. Wm. Hollinshed,

Pastor of the Presbyterian church of Sparta, N. J., voluntarily writes strongly in favor of Hood's Sarsaparilla. He says: "Nothing I know of will cleanse the blood, stimulate the liver or clean the stomach like this remedy. I know of scores and scores who have been helped or cured by it."

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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.

Solomon, that wisest of men, called physical beauty a jewel of gold. The part it played in the middle ages was even greater than at present. Woman whose loveliness so swayed man, was one time treated with something like divine honor, the mistress of the chief civilizing influence of the age.

For good or evil, it is woman who fixes the tone of morals and diffuses courage and courtesy as an accompaniment of her grace. Women who fully appreciate how much of their good appearan e depends upon abundant and healthful hair are invariable enthusiastic advo ates for the use of Louisiana Creole Hair Restorer, a preparation used by the most exacting ladies of the land with the greatest success. It cures dandruff, stops the hair from falling out and makes it grow. Ladies who find th ir hair not sufficiently long, may easily acquire luxuriant tresses by means of this wonderful remedy. As a dressing it is unsurpassed. Price one dollar per bottle. Mansfield Drug Company, Proprietors, Memphis, Tenn.

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ARKANSAS METHODIST.

THURSDAY, MARCH 3, 1892.

CATARRH

Is a most loathsome, dangerous, and prevalent malady. It is a blood disease, usually of **Scrofulous origin**, and for which local treatment is useless. Before health is possible, the poison must be **eradicated from the system**, and to do this

SUCCESSFULLY

the disease must be treated through the blood. For this purpose no remedy is so effective as Ayer's Sarsaparilla.

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"My daughter, 16 years old, was afflicted with Catarrh from her fifth year. Last August she was

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DEATH NOTICES.

John W. Vickens.—We chronicle the death of John W. Vickens. He was born in Jones Co., Ga., Dec. 31, 1827, and died Feb. 23, 1892. Bro. Vickens while very young gave his heart to God, and for more than 40 years his name was on the class-book. He was a useful man, a good citizen, a good neighbor, a splendid financier; he was a Christian. In the beginning of his last illness he told his wife that he would never get up, but all was right and the future all bright; this was his parting word, though spoken a month before he died. He had la grippe, then pneumonia, then plunging into wild insanity, his brain being affected from the beginning. He had 13 children, 10 of whom are living, most of them in the Church. His family here is large and many of them are pillars in our Church. We will miss him here They have greeted him yonder. We preached his funeral and laid him to rest at Midway. To the wife and loved ones, we bid you look up. They are gathering home and the parting won't be long. May the Lord bless you. R. W. McKay.

Emmet, Feb. 25.

MISS MATTIE ANN WILSON.

The subject of this memoir was born Jan. 23, 1877 and like a half-blown rose was plucked from the parent stem before entering into womanhood. She departed this life Feb. 20, 1892 in Saline Co., Ark. She was the daughter of Sam'l H. and Anna L. Wilson and granddaughter of Rev. Stephen Buzbee, a man of precious memory. Mattie joined the M. E. Church, S. at nine years of age and only a few months ago her voice was heard shouting God's praises in the great congregation. In her childhood she was true and consistent towards her God as she comprehended her duties toward Him. She is the fourth jewel He has taken from that home. Look up father, mother and sisters, trust Him "who doeth all things well". Lovingly

C. A. Bayless.

Bryant, Ark.

MRS. LUCRETIA WATSON.

Grandma Watson (*nee* Hogue) was born Oct, 13, 1810 in York Dist., S. C.; was married to Samuel Watson in 1829, and was his true helpmeet for fifty years. After removi g to Tenn. and spending a few years they came to Ark. in 1839 and ever since, until their deaths respectively, they have been identified with Christianity, and especially Methodism ("Christianity in earnest") in Saline Co. "Uncle Sam" Watson, who died in 1879, it is said exerted an influence in his acquaintanceship that no cotemporary has equaled in this county. This admitted by all, 'tis further asserted, that the dear little woman familiarly known as "Aunt Cresy," as guardian angel of his home, made it the dearest spot this side of Paradise, was a very potent factor in his life of usefulness and self-denial. No married man can fill his measure of usefulness in the Church of God, unless the wife assist with her prayers, consecrated love and self-abnegation. It speaks a volume for a good woman, to say her husband was a grand success in his line of duties.

In this Christian home were reared four daughters and five sons, with several orphan children, and not one came from its sacred influence who has not embraced Christianity in early life, and consecrated their life to the Church. Rev. E. N. Watson, so long and so favorably known in the State and once a delegate to our General Conference, and Rev. H. H. Watson, P. E. (at this writing) of the L. R. Dist., are monumental proofs of the sacred influences which pervaded this home. And as these two brethren, together with Dr. Watson and the loving daughters, stood around the open grave of "Aunt Cresy," while many others joined in sympathy and tears of condolence, one might well have said: "Let me die the death of the righteous and let my last end be like hers." She closed her life beautifully, because so calmly and triumphantly. Like a Summer's sun, at the close of the day, sinks down into the Pacific to await the coming morn; so life gently disengaged her sweet spirit, which took its flight to its God to sing the anthems of Paradise forever. She "passed through the valley and shadow of death" Feb. 20, 1892. The world and the Church are richer by her life. The writer used Mal. 3:17 at her funeral as appropriate to her character and our expectations.

Her bereaved pastor,

C. A. Bayless.

Bryant, Ark.

MRS. J. S. SIMMONS.

Truly another "mother in Israel has fallen," and another link which bound us to former generations is broken. Mrs. Jane Simpson Simmons (*nee* Wilson) was born March 4, 1822; married to J. J. Simmons in 1841, and departed this life Feb. 23, 1892, in Saline Co., Ark. About fifty years ago mother Simmons gave heart and hand to God in conversion and union with the M. E. Church, afterward the M. E. Church, South. Her life was a benediction to all around who came within the rays of its influence. Her home gave forth no uncertain tones, but its moral atmosphere was productive of Christian character. Her children are all professed Christians and we trust will continue to imitate the example and Christian life of their departed mother. Her dear companion, who lingers on the margin of the river, is sad and lonely, but doubtless ready for the summons to cross over to the other side. Fifty years of consecrated connubial happiness here, is surely a pledge of a happy reunion by and by. We are grateful to God for her life, a benediction to all, relatives and acquaintances, while even strangers shall hear thereof and be glad. We hope to meet again in that "home of the soul". We would beg God's tender dealings with the dear aged father and lone companion, with her bereaved children and friends. In sorrow and sympathy, C. A. Bayless,

Bryant, Ark. Pastor.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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FIELD NOTES.

Archie C'T.—We arrived here in time to fill the appointment 2nd Sunday in Dec. The parsonage was not ready and we were entertained at the home of Rev. B. B. Thomas for four days, then we received an invitation to and were well cared for for two weeks in the home of Bro. Thomas Davis of the C. P. Church. Then we were moved to the home of Rev. W. F. England, where we were kindly received and for one month cared for with all the kindness possible. The Lord bless those people who so kindly took in and cared for the stranger. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." "If ye receive whomsoever I send ye receive me."

We are now in a neat little parsonage of two rooms, and the good people are supplying our necessities. God help us to supply their spiritual necessities.

I have a very nice mountain country to travel over, plenty of work, pure air, the best of water, an abundance of very fine fruit and an appreciative people to serve. Our first Q. C. is just over. Our good P. E. was here in the spirit of the Master and preached two good sermons on holiness to the delight of his hearers. The Lord grant that much good fruit will be gathered therefrom. Our greatest need is more holiness in pulpit and pew, at home and abroad, in the field, on the highway; for without holiness no man shall see the Lord. The Lord purify our hearts by faith and help us as watchmen on Zion's walls to successfully call the people to higher attainments in the Christian religion.

J. M. Hively, P. C.

Murillo, Feb. 17.

Pecan Point C'T.—On the eve of Jan. 1st we reached our new field of labor and were comfortably entertained at the home of Bro. J. W. Rhodes, Golden Lake, Ark., and after a stay of several days with the kind family we boarded the steamer Rosa Lee and came to this place, which is our home. We were received by our kind, good people as a preacher's family should be received. These tokens of appreciation make us feel welcome and like consecrating ourselves afresh to God for better work. This is a beautiful little village nestled on the western bank of the mighty Mississippi. But my poor pen refuses to attempt a portrayal of the beautiful scene. We have begun the year's work with fair prospects for a successful one; for the Lord sayeth, "Incline your ear and come unto me; hear and your soul shall live," Isa. 55:3. Success to The Methodist.

Mrs. W. E. Bishop.

Pecan Point, Feb. 22.

Buckner Ct.—Our first Q. C. just passed. Bro. Cason, our P.E., on hand and preaching to the delight and satisfaction of all and presiding with ease, and looking after the interests of the Church. From what we have seen of him we think there is good P. E. timber in him. Two accessions since Conference, two children baptized. Our Board of Stewards have provided liberally for the support of their preacher. We are praying for and expecting a good year. May God give us many souls for our hire. Will begin a protracted meeting at Buckner Saturday night Feb. 28, assisted by Rev. W. A. Freeman. Pray for us and our meeting. God bless you and The Methodist. J. J. Menefee.

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THURSDAY, MARCH 3, 1892.

DEATH OF MRS. STURGIS.

The numerous friends of Rev. and Mrs. J. M. D. Sturgis will be sad to hear of her death. As we had not heard of her sickness we were both surprised and pained last Saturday p.m. to learn she died on Tuesday preceding, after a lingering illness from slow fever, at their home in Des Arc. We have not yet received any communication in reference to her death, but I suppose a suitable tribute will be furnished soon for publication. With his many sympathizing friends we join in sincere condolence to Bro. Sturgis in this dark season of deep sorrow; for he has suffered the sorest bereavement possible to any loving husband, the loss of his devoted companion, who had been to him the source of constant and very great comfort.

REV. BENONI HARRIS.

The announcement of the death of this venerable and much beloved preacher of the White River Conference will convey sadness to the hearts of thousands of our readers. Last Thursday at his home in Paragould he laid his armor by for the victor's crown, dying "in peace," in the triumph of the faith he had so long and lovingly and faithfully preached to others. He was the oldest traveling preacher in the White River Conference, of which he became a member at its organization in 1870, after having traveled many years as an itinerant preacher in the Arkansas Conference. Few preachers of his Conference were better known than he, and none more highly esteemed for spotless and lofty character, as a gentleman, a Christian and a preacher of the Gospel.

His ministry dating back to the pioneer days of Methodism in this State, he had faithfully served the Church as Preacher in Charge of circuits and stations, as Presiding Elder and as a delegate to the General Conference, being a member of that body at its session in Richmond, Va., in 1886. In all the appointments to which he was assigned he was deservedly accredited with noble purpose, sincerity of motive and notable fidelity to duty. A preacher of more than ordinary ability, his power in the pulpit was increased by the knowledge of his uniformly consistent life and the convincing testimony of his joyous Christian experience. Dignified in his bearing but always modest in his manner, he impressed his hearers and his brethren in the ministry with the conviction of his devout humility and deep spirituality. His testimoney in the Conference love-feast was generally a benediction to his brethren, and the sweet melody of his voice in singing "What wondrous love is this" often led to heartfelt rejoicing and shouts of praise.

We have received no information about the last illness of Bro. Harris, only the brief statement that he "died in peace". He leaves a widow, no children we believe, and one sister, the wife of Rev. W. J. Stone of the Arkansas Conference. To the sorrowing ones we tender brotherly condolence in their grief softened by the sweet hope of a happy reunion in the blessed home of our loving Father in heaven. We trust some one will soon furnish this paper with a deserved tribute to the memory of our departed brother, who now rests from his labors. Servant of God, well done!

Going out last Saturday p. m. and returning Monday, we enjoyed a delightful visit to old Austin, which was once a prosperous town and is yet the center of a most excellent community. We were most favorably impressed with the refined appearance of the generous and hospitable people we met. We were very pleasantly entertained by our pastor, Rev. J. S. Clower and his interesting family, and with him we visited also the hospitable homes of Esq. Connor and Maj. Allison. After preaching twice to attentive hearers we had the privilege of hearing a strong and earnest sermon from Rev. H. H. Watson, P. E., who was returning from a Quarterly meeting on the Hickory Plains C't., accompanied by its popular young pastor Rev. K. W. Dodson. Bro. D. has just purchased a new buggy and fiery steed, just simply to accommodate his P. E.! We were gratified to learn Bro. Clower has been so well received and has made such favorable impression on the Austin C't, and we confidently expect both he and his charge will be highly pleased during the year.

ON THE MINUTES, AGAIN.

Continuing the examination of the Minutes of our three Conferences, we find that the members (including local and traveling preachers) of our Church in this State, paid for Foreign and Domestic Missions, an average of less than 22cts per member; in the Arkansas Conference 18cts, in the Little Rock Conference 31cts, and in the White River Conference (nearly) 13cts per member. Combining the four claims, Foreign and Domestic Missions, Church Extension and Conference Claimants, our Church in this State paid nearly 37cts per member; in the Arkansas Conference a little over 27 1-2cts, in the Little Rock nearly 52cts, and in the White River a small fraction over 22 1-2cts per member.

The 73, 413 members (including local preachers) of our Church in this State, paid for ministerial support an average of a little over $1.55 per member; in the Arkansas Conference nearly $1.30, in the Little Rock nearly $1.78, and in the White River nearly $1.59 per member. But to show more clearly what the pastors received for their support, we present the case differently. The 268 charges in the three Conferences paid their pastors an average salary salary of $379.60; the 92 charges in the Aakansas Conference paid an average salary of $286.74, the 99 charges in the Little Rock an average salary of $434.03, and the 77 charges in the White River an average salary of $385.74.

Of the 92 charges in the Arkansas Conference six paid their pastors respectively $1,500, $1,200, $1,200 $900, $750 and $720; three charges paid $600 each, only one other as much as $500, six $400 and over, while fifty-seven charges paid their pastors less than $300 each. Of the 99 charges in the Little Rock Conference six paid their pastors respectively $1,500, $1,500, $1,400, $1,025, $1,000 and $825; two $800 each, four $700 and over, nine $600 and over, ten $500 and over, eighteen $400 and over, while twenty-three paid their pastors less than $300 each. Of the 77 charges in the White River Conference five paid their pastors respectively $1,200, $1,000, $1,000, $900 and $900; two $800 each, three $700 each, three $600 and over, six $500 and over, eleven $400 and over, while thirty-two paid their pastors less than $300 each. (It is proper to state that the First Church in this city and Helena station were not supplied with pastors all the year, and the Minutes give no report from Helena.

Of the 268 charges in the three Conferences three paid their pastors $1,500 each, one $1,400, three $1,200 and over, four $1,000 and over, two $900 and over, six $800 and over, nine $700 and over, fifteen $600 and over, seventeen $500 and over, thirty-five $400 and over, while 115 charges paid their pastors less than $300 each, and many charges paid their pastors less than $200 each for a whole year's labor. And many of the pastors, who received less than $300 each and others who received even less than $200 each for the support of themselves and their families, were not provided with parsonages furnished or houses rent free. In the three Conferences there are about 75 charges without any parsonage, and these are generally the weak charges, which pay their pastors such small "allowances."

In the foregoing we have presented surprising and humiliating facts, worthy of the timely and serious consideration of our readers. When 155 out of the 268 charges in this State pay their pastors less than $300 each—many of them less than $200 each—does any man of intelligence and "business sense" really believe these pastors can or will be as devoted to and efficient in their ministerial work, as they should and would be with fairly reasonable support? But it will not be contended that these 155 preachers could support their families on the meager salaries paid them. Then if they must engage in other work to supplement their income for necessary expenses, how can they do full and acceptable work as pastors and preachers? It may be suggested, and we admit, that preachers who are dilligent in pastoral visiting and studious in their preparation for the pulpit, are geneally paid better than preachers who are negligent in these respects, but we are not willing to impeach the fidelity and efficiency of more than half of our traveling preachers in this State. For every case in which support was withheld because the pastor was not faithful, we suppose there were fully nine cases in which the pastors had no strong assurance of reasonably fair support. There are too many Methodists, who lightly esteem their solemn church vows; too many, who have not yet made their sacred duty of paying for ministerial support a question of enlightened conscience; too many, who are robbing God, while they are suffering the consequences, and the Church falling short of its wondrous possibility in saving men from sin and misery. We must say more on this subject.

HEARTY ENDORSEMENT.

DEAR DOCTOR BENNETT:—You are bringing yourself and THE METHODIST into notice. Your last number had some fine reading in it. Now you are getting down to business. If you and some of our D. D.s will turn some of the ecclesiastical carbines you have been using on our Baptist brethren loose on some of his Satanic majesty's hosts, you will wake up some friends and enemies you wist not of.

Your late editorials on home evils that have been here all the while have the right ring. True some of these brethren need correction in doctrine, but they are so much better than some other folks we hardly have time to give them more than an occasional "back-hander."

I want to pat your back approvingly in making such a bold strike for the right, and I have hopes of success. When you get this job off your hands and ours, if you are short on soap, just drop us a note and we will show you some more big snakes.

If Gilderoy had not signed his name to that letter about organists and church choirs, some Methodist preacher over here in Arkansas would have been boycotted on suspicion. That good brother can hardly imagine how hard he does hit some folks over here. I have sometimes wished that I were over on that side of the river and a big overflow in the valley, and you would kindly print my letters. I think if ever I go to Egypt or Palestine I shall take advantage of the distance and my pre-eminence, (?) and "take off" some homely scenes and characters. A book of that kind would sell.

This is not what I started to write about. I have been pounded and it was done up in good style. Strange as it may seem, it really makes a preacher feel good. The kind faces and words of encouragement outweigh if possible the tremendous weight of good things. It would be a good time for our kinsfolk to make us a visit; wouldn't they think we were living high? Well there is time enough yet, for we are not into the main body yet, just getting away with some of the trimmings and such things as wouldn't keep long. We have some good people and how we do love them. We have had 14 accessions, and not a death I am told in 6 months. God is blessing us, and we are striking for the right, the true and the good. God bless you. Yours, E. N. EVANS.

Little Rock, Feb. 26.

While the foregoing hearty endorsement from the able pastor of Winfield Memorial Church is highly appreciated, we claim no praise for the conscientious and fearless performance of our editorial duty—which our esteemed brother now sees more clearly than heretofore, partly because of his closer relation to the terrible evils we have properly condemned as a curse to society and a growing menace to government. He and many others good and true, preachers as well as laymen, would perhaps be much surprised to see *now* all we have written and published against official connivance at the wilful and deliberate violation of law, by shamefully permitting and thus practically sanctioning open gambling houses in this city. Last week one of our patrons, an intelligent and prominent Methodist layman, who has very extensive acquaintance in this State and has resided here for several years, expressed both surprise and righteous indignation, that our city authorities have practically licensed public gambling houses in open violation of the law, by passively tolerating their continuance and then imposing and collecting a tax for the privilege of continuing their criminal business.

Again, Bro. Evans may be surprised, that so far as we have seen in the newspapers of this city or heard from the public expressions of its leading citizens during the past four years, we think THE ARKANSAS METHODIST has been almost alone in what he calls "such a bold strike for the right," and also without that specific and sufficient endorsement on this line to make unfaithful officers of the law feel, that our patrons representing the members and adherents of the leading Church in Arkansas will not condone their disgraceful infidelity in the discharge of official duty. Some executive officers of the law are careful to observe the barometer of public sentiment, by which they are greatly influenced in their administration of the law. The average backbone of such officers is seldom stronger than the clear and determined expression of the popular will. The time has fully come, when they should be held to strict accountability, and when weighed and found wanting by the balances of justice and righteous public sentiment, they should be promptly retired by the patriotic and Christian citizens of our land.

In conclusion, we have not censured our city authorities in malice and without sufficient cause. We repeat now and here the closing paragraph of a long editorial in this paper last July: Does any sensible man in Little Rock really believe the proprietors of the gambling devices and establishments in this city are fined, as provided, and "*for each day*" their gambling devices are exhibited and their places kept open; that such proprietors are adjudged vagrants, and that their gambling devices are seized and destroyed by by the proper city authorities? We think not. Sometimes we hear of a *bold* raid upon ignorant Negro "crap shooters" in some low dive or secluded place, that the tables are destroyed, and the participants in the game fined and probably sent to the county convict farm to work out their fines. But who ever heard of our brave police officers making a daring rush into the "gambling parlors" of Little Rock, arresting their proprietors, having them adjudged "vagrants", fined according to law and "for *each* day" their damnable business is pursued, and then seizing and destroying every gambling device found? Echo answers Who? When have the owners of the "gambling parlors," the gilded hell-traps, been subjected to any such indignities? When? In the name of consistency and common honesty, why should ignorant Negroes be bravely (?) arrested and to pay the fines and costs be driven almost like dumb brutes to the convict farm, when educated white men, "gay and festive sports," professional gamblers, are *permitted* for a weekly consideration to violate daily the laws of the State and city in the keeping of gaming houses'? Why?

WHO ARE THEY?

In the Arkansas Gazette a Hot Springs special dated Feb. 25 says: "The voice of the tin-horn gambler is no longer heard in Hot Springs. The gambling houses still remain closed. To-day a petition was in circulation requesting permission for them to be reopened, and was signed by several score of leading citizens. The petition requests the exclusion of the fakers and tin-horn elements, but asks that those whose games are known to be square, be permitted to resume. The petition, when presented to Mayor Laughran, met with a decided negative, for which the Mayor stated his reasons in very positive terms. The temples of fortune are closed and dark, and worshipers at her shrine are taking their departure to do homage in other fields."

In the foregoing the most remarkable statement is, that the petition requesting permission for the gambling houses to be reopened, "was singed by several score of leading citizens"! And that while requesting the exclusion of the fakirs and tin-horn elements, these leading citizens ask that those whose games are known to be square be permitted to resume'! Is this a slander on the "leading citizens" of Hot Springs? If not, what are the prohibitions in its city ordinances against gambling houses? Now we are willing to pay a good price for the original petition presented to Mayor Laughran, with the signatures reliably authenticated, and those of the "leading citizens" fully indicated that we may give our readers in every county of Arkansas and in regions beyond the names of the "leading citizens" who favor public gambling houses in Hot Springs. Who are they?

Rev. J. W. Patton, P. C. of Weldon C't, writes he is still suffering from the grippe, "up and down, half sick and half crazy" "just can't spell Batir half the time." Judging by ther spelling some of our correspondents must have very bad cases of the grippe.

MERITED EXPOSURE AFTER LONG CONCEALMENT.

On Wednesday p. m., Feb. 24, we received a marked copy of the Los Angeles Herald, containing a graphic report of the sensational discovery, that Rev. Edgar Dunbar, P. E. of the San Diego District, M. E. Church, South, was really the same person known twenty years ago in the Little Rock Conference as Rev. Seth Burnett, who abandoned his wife and children and eloped with a Mrs. Herndon, wife of a local preacher! As we did not remember having ever heard of Burnett and his crime, we began making enquiry and soon felt satisfied, that after long hidden identity a hypocrite had been justly exposed. From Bro. T. N. Hogue of Bryant we learned, that the abandoned wife, Mrs. Elizabeth Burnett, a cousin or his and Revs. E. N. and H. H. Watson, was living six miles from Bryant and about twenty miles from this city, and that recent informaton secured by Rev. E. N. Watson led to the belief. Burnett was living in California under an assumed name. From Bros. Hogue and H. H. Watson we learned, also, that Mrs. Burnett, son and two daughters are living together, making an honorable support, worthy members of our Church and highly respected by all who know them. The oldest daughter had married and died, leaving a babe which is in the care of Mrs. Burnett, who has just instituted suit against her treacherous husband, Seth Burnett, alias Edgar Dunbar, to recover damages for desertion and non-support of herself and children. For her success in this suit she will have the best wishes of all good people. It is doubtful, if Burnett and Mrs. Herndon have been married; hence, it is not at all probable, that he can be brought back to Arkansas for criminal prosecution.

In its report of the Dunbar-Burnett exposure the Herald said: "Old residents in Los Angeles will remember a butcher shop located at the corner of Olive and Sixth streets. It was kept by a young man named Dunbar. This was nearly eighteen years ago. Dunbar did a thriving business, and soon owned considerable property. About ten years ago he and his wife, who was, as well as her husband, noted for piety, joined the Methodist Church, South.

Mr. Dunbar was such an ardent worker in the Church that he was invited to preach on several occasions. In fact he soon went out of business and became a preacher. His advancement was very rapid, as he was an earnest worker and had the happy faculty of making warm friends. Mrs. Dunbar also took the liveliest interest in church matters. She was very popular with the members of the Church, as she was very vivacious and bright, being a woman of exceptional literary attainments."

The Herald said further: "The South Methodist Church in this city has been busily engaged for twenty days with an investigation. These labors were concluded yesterday, and the Herald representative was given the result of the deliberations. Here is the brief verdict: The Rev. Edgar Dunbar, the Presiding Elder of the San Diego District of the Methodist Episcopal Church, South, is under an arrest of character, before the church courts, on the charge of immorality."

DEATH OF L. LEFEVRE.

Mr. Leon Lefevre died at his home near this city last Friday. His father was one of the first French families at the Old Arkansas Post, settling there in 1770, and he was born at "Point Chicot," April 19, 1808. He lived near this city most of his life and we understand he was never married. From his account of his family and life, furnished Rev. Dr. Andrew Hunter ten years ago, and published in the Arkansas Democrat, we copy:

"In looking back on my past life I feel conscious that I have tried to do my duty to my fellow man, and I am thankful that I have been thought worthy of the confidence of the community in which I have lived. I have been guardian for all the orphan children in my neighborhood, always settled promptly with the court, never charged anything for my services and never was asked for vouchers in my settlements. I have always been a believer in the Christian religion, and always felt it to be my duty to sustain the Christian ministry. My house has always been a home for them, and it always afforded me pleasure to entertain them. I always intended to become a member of the Church, but like many others I postponed that important duty until the latter part of my life, and being too feeble to attend the public service at the church, in my private room at my home I took the vows, and answered the questions asked me by the minister, Dr. Hunter, who on behalf of the M. E. Church, South, gave me the right hand of Christian fellowship. Thus, though late in life, I have discharged a duty that I have felt pressing upon me for many years. And now, I trust, that when the end comes I shall be permitted to share with the good of all ages and all lands the joys and pleasures of an eternal heaven, through the merits of my Infinite Redeemer."

Of the funeral the Democrat, Feb. 27, said: "The funeral took place at 2 o'clock this afternoon from the M. E. Church, South, Dr. Hunter officiating. The services were, perhaps, the most impressive ever conducted in that church. Dr. Hunter and the deceased were near friends, and he paid many eloquent tributes to his memory. The interment took place in Mount Holly, scores of friends witnessing the remains placed in their last resting place."

DEATH OF EX-GOV. CONWAY.

At an early hour last Sunday morning Ex-Gov. Elias N. Conway was accidently burned to death in his home in this city, where he was alone as he had lived for many years. From the Arkansas Gazette's report of his death and funeral and its sketch of his life, we copy extracts of interest to our readers:

"At 7 o'clock Sunday morning a Negro, an old servant of County Surveyor Conway, noticed smoke issuing through the closed shutters of the southeast window of the old Conway mansion, the room occupied by the Governor as a reading, sleeping and sitting room.

Very much frightened, he rushed to the front door and forced it open, but the smoke was so dense that he could not enter. He at once turned in an alarm of fire, however, and ran as fast as his limbs could carry him to the residence of Surveyor Conway, at Fifth and Sherman, and roused him. Proceeding to the scene, Mr. Conway forced his way into the room, only to find, to his intense horror, the body of his aged uncle, lying with the back of his head upon the fireplace, between the andirons, and his body extending at right angles to the back wall into the room. Life was extinct; he had died from suffocation, and was saved the yet more horrible suffering of death from the slow torture of burning."

Dr. John B. Bond, Coroner, summoned a jury of inquest, which returned a verdict of death by accidental burning. "The remains were burned almost beyond recognition. A deformed tooth and a few remaining remnants of clothing which still clung to the charred and mangled body, were all that enabled even those who knew him intimately to identify him. The dead Governor never needed artificial teeth, nor glasses, having a remarkably strong vision and a well preserved set of teeth."

"The most reasonable and acceptable theory of the cause of the burning is given by Dr. Conway and his brother Francis. It is this: The old gentleman had arisen, lighted his candle as was his custom, and had attempted to move from his station near the table on which the lighted candle stood, when his tottering step gave way, and he grasped at the table to keep from falling, turned it over, the candle falling into the mass of newspapers, setting them on fire and creating a funeral pyre for him who had so recently looked at them for other light."

The funeral took place from the Eighth Street M. E. Church, South, at 3 o'clok yesterday afternoon. The services were conducted by Rev. Andrew Hunter, his lifelong friend, and the pastor, Rev. R. D. Smart, and were very impressive. The State offices were all closed by order of Gov. Eagle, and the flag placed at half mast in his honor. A large concourse of citizens and friends followed the remains to their last resting place, Mount Holly, where they were laid by the side of his sainted mother and brother, William B. Conway.

Elias Nelson Conway was born May 17, 1812, at the old Conway homestead at Greenville, Tenn. His middle name is for a near relative on the mother's side, Judge Nelson, of Maryland, an eminent jurist.

Thomas, a noble scion of the house of Conway, a younger son, came to America about 1740 and settled in the colony of Virginia. Henry Conway was the only son of the first immigrant; he was a Colonel first and then a General in the Revolutionary services of the Colonies. His daughter, Nellie Conway, was the mother of President Madison; his son, Moncure D. Conway, was a brother-in-law to Gen. Washington.

The father of Gov. John Sevier, of Tennessee, was intimately associated in the Revolutionary War with Gen. Henry Conway as an officer in the same army. Their sons, Thomas Conway and John Sevier, settled near the present town of Greenville, in Greene county.

Thomas, the father of so many illustrious sons, the deceased being of the number, married Ann Rector, a native of Virginia, who, in the language of Hallum, "was the mother of more distinguished sons than any woman in America." Seven sons and three daughters were the fruit of this marriage.

Two sisters of Thomas Conway

married sons of Gov. John Sevier, and the third sister married John Sevier, the Governor's nephew, a prominent lawyer in the early days of Tennessee. Ambrose H. Sevier, at one time United States Senator from Arkansas, was born of this marriage.

Thomas Conway was President of the Senate during the short life of the so-called State of Franklin, now the eastern part of Tennessee.

He was a warm personal friend of Gen. Jackson, who was a frequent guest at the old Conway mansion. Elias N., the subject of this sketch, was the seventh and last son. He was well educated, and particularly in the mathematical branches. He came to Arkansas on the 20th of October, 1833, and arrived in Little Rock in November of that year. He immediately entered into a large contract to survey public lands in the northwest part of the territory, embracing Boone and Washington counties, which kept him engaged for eighteen months. His close application and fine business qualifications soon became manifest, and in July, 1835, he was appointed Auditor, and held that position for fourteen years.

The donation land laws and the homestead laws of the United States originated with him during his enlightened administration of the Auditor's office; but Andrew Johnson introduced the homestead bill in Congress and claimed and has been accorded, the entire credit of originating the national homestead law. The State adopted this policy in 1840, and it became a part of the National policy in 1842.

The Democratic Convention of 1844, with but three dissenting votes, nominated Elias N. Conway for Governor, and these three asked leave to change their votes to the affirmative.

He did not seek, did not want, and declined the nomination, as he had not then reached the age required by the Constitution. He was asked by the leaders to indicate his choice, when he selected and advised the nomination of Thomas S. Drew, a hitherto unknown man in the politics of the State, and he was accordingly nominated and elected.

In 1852, and again in 1856, he was nominated by the Democratic party and re-elected Governor and served his people faithfully in the capacity eight years, a longer period than any other Governor ever served.

PERSONAL AND OTHER NOTES

☞ We would be pleased to supply all our Sunday-schools in this State with their literature. Orders for the second quarter should be sent promptly, that there may be no delay.

☞ The cost of the 24mo. cloth-bound Hymn Book compels us to withdraw it from the books offered in our letter to the preachers, January 1.

Rev Dr. Andrew Hunter gave us a brief call Tuesday morning. He had been in this city several days, having conducted the funeral services of Mr. Leon Lefevre and Ex-Gov. Conway, both his personal friends for a half century. Dr. Hunter is rather feeble from the effects of a cold contracted last week.

Revs. R. J. Atchley of Liberty Sta. and G. W. Mathews of Pastoria C't gave our office passing calls Monday, as they were going to visit their families.

Rev. W. F. Evans, P. C. of Lonoke Sta., favored us with a brief call Tuesday morning. We are pleased to learn of favorable prospect for the early adjustment of differences between the contractor and building committee of the new church, which has been ready for occupancy a year or more.

Rev. A. M. Robertson, P. C. of Lockesburgh C't., writes Feb. 27: "Our new church at Brownstown will soon be completed and will be the neatest building on the work."

Sending a new subscriber and ordering 4 dozen Infant Catechisms, Rev. W. C. Hilliard, P. C. of Lacey C't, says:

My people express themselves as being delighted with THE METHODIST this year. So many say O THE METHODIST has improved wonderfully this year in variety and quality of reading matter. And I never enter a home but I make it a part of my business to find out if the dear old METHODIST comes to see them every week. I want to put your paper (or I should say our paper) in the homes of all that will take it at all. I want to say further, that to me THE METHODIST seems to be a forerunner to the preacher, and he seems to be better able to talk about church affairs."

Rev. H. J. Pool, local preacher in the Van Buren C't, writes that the people of that charge are well pleased with Rev. J. H. O'Brien, who is doing excellent preaching, and has the co-operation of faithful stewards, who will have a nice parsonage completed very soon.

Bro. W. S. Burnett, late editor of the Helena World, writes from Tampa, Fla., to Bro. Thornburgh: "I have been in Florida two weeks, and have improved every day, and if I continue, I will be 'O. K.,' and return to Helena about the 15th of March."

Rev. A. C. Kelley, P. C. of Lono C't, sending the renewal for Bro. E. Neeper, says 'Bro. N. had about decided he was too poor to continue THE ARKANSAS METHODIST, but after missing one issue says he can not do without it; that he would split rails to pay for it before he would have it stopped.' For such appreciation of this paper we feel truly grateful, and we hope it may be a blessing to that brother and his family.

Rev. S. S. Key, P. E. of the Dardanelle District, wrote last week: "I am just up after three weeks in the bed. Severe bilious attack; doctor with me twice a day."

Rev. Dr. R. D. Smart, pastor of our First Church in this city, will hold a public reception at the church parlor Friday evening from 8 to 10 o'clock. All members and friends of the Church are invited. The pastor desires to become better acquainted with his people, and that his people become better acquainted with the new members of the Church.

Last Thursday we were favored with a very pleasant visit from our highly esteemed brother, E. H. Vance, Esq., of Malvern. We were sad to hear of his wife's bereavement in the death of her father, Maj. Thomas McKee, at his home in Galesburg, Ills, Feb. 13, in his 83rd year. Sister Vance arrived at the old home the day after the death of her venerable and noble father.

Last Friday we had a cheerful visit from our long time friend, Bro. W. A. Yarnell of Searcy. We are glad to see him looking so well and to hear of his success, as "a knight of the grip" selling flour, &c.

The Ashley County Eagle, Feb. 25, thus speaks of Rev J. M. Pinnell, P. C. of Bartholomew C't: "The citizens of Parkdale and vicinity are to be congratulated on their good fortune in securing the services of such an able and zealous minister, and should show their appreciation by extending to him more than an ordinary support and encouragement in his efforts to lift them to the highest plane of social and religious enjoyment."

Rev. G. W. Smith, P. C. of Auvergne Sta., writes: "We have been well received and made feel at home by the good people of this pleasant charge. Our congregation is increasing at almost every service. The membership of this Church is fully consecrated and we are anticipating a pleasant and prosperous year."

Rev. John H. Gold, chairman of the Committee of the First year, writes Feb. 24: "By reference to my memoranda I find the name of Rev. W. C. Hilliard a member of the Class of the First year of the Little Rock Conference at its last session, marked as being present and having stood an approved examination before the Committee of Examination. My recollection is, that he was passed to the Class of the Second year by the Conference."

Tuesday p.m. we had a cheerful visit from Rev. J. R. Moore, pastor of our First Church, Pine Bluff. He is recovering slowly from the injury to his shoulder by falling on the ice in January, and is now able to fill his pulpit regularly.

Last Saturday our office was favored with a visit from Rev. W. A. Steel accompanied by his mother and aunt.

Rev. S. F. Porter of Bradford was among our pleasant callers on Monday.

The marriage of Mr. B. B. Bond and Miss Nettie McDonald in Newport, Feb. 24, was a notable occasion in the society of that city. We congratulate the handsome groom upon his good fortune in winning the hand and heart of the beautiful and accomplished young lady, who is to be his life companion.

MARRIED.

Feb. 28, 1892, at the residence of the bride's father, Stephen Wright, Esq., near Glenville, Ark., Dr. J. S. Thompson and Miss Idell Wright, Rev. J. A. Sage officiating.

Feb. 16, 1892, at the residence of the bride's father Mr. Robt. Pettus by Rev. A. M. Robertson, Mr. Curtis Odell and Miss Pattie Pettus, all of Sevier Co., Ark.

Feb. 17, 1892, at the residence of the bride's father Rev. R. A. Presson by Rev. A. M. Robertson, Mr. R. M. Harrison and Miss Lydie Presson, all of Sevier Co., Ark.

Feb. 23, 1892, at the residence of the bride's father, Mr. M. T. Bull and Miss Ella Hanna—all of Calhoun Co., Rev. J. B. Thomas officiating.

At the M. E. Church, South, in Newport, Ark., Feb. 24, 1892, by Rev. Frank Ritter, Mr. Board B. Bond, and Miss Antoinette McDonald, both of Newport, Ark.

DEATH NOTICE.

GORDON.

Lizzie Gordon died at her home in Bradford, Ark., Feb. 25, 1892. She was born in Va., July 25, 1842; married to Mr. John Gordon May 20, 1867; joined the M. E. Church, South, when young. She lived a devoted Christian life, serving her generation, and sad was that day indeed to her husband and to all who knew her. She was a woman of deep thought and piety. Her death has left her husband desolate, for her beautiful life is gone. S. F. PORTER.

My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

Chronic Dyspepsia

My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

"Water-Brash

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The **effect is marvelous** as I seem to be almost entirely cured." J. M. JOHNSON, 427 10th Street, Toledo, Ohio. If you suffer from

Indigestion

Or dyspeptic troubles try Hood's Sarsaparilla. It gently tones and stimulates the stomach, assists digestion and creates an appetite.

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

PURE FOOD IN CONGRESS

Action which has Resulted in the Official Determination of the Best Baking Powder

The act of Congress authorizing the examination of the baking powders has resulted in a most unprecedented compliment to the Royal Baking Powder. The tests were made in the Government Labaratory at Washington, and the official report shows that the Royal is superior to all others in leavening strength—being over thirty per cent above the average. The report also shows the purity of the Royal Powder and the wholesomeness of its ingredients.

This is probably the highest compliment of an official character ever paid to a proprietary article, though no more than the great army of baking powder consumers would expect in behalf of their old friend and favorite.

The result of the official examination, as thus determined, will, of course, make the "Royal" the standard for Government purchases.

INDUSTRIAL CONVENTION.

Last week in St. Louis the great industrial convention of labor organizations adopted an address and platform, and decided to hold a national convention July 4 next to nominate candidates for President and Vice-President of the United States. As a matter of interest to our readers, we follow our rule in such cases by copying as follows:

THE PLATFORM.

In order to restrain the extortions of aggregated capital, to drive the money changers out of the temple, "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty for ourselves and our posterity," we do ordain and establish the following platform of principles:

We declare the union of the labor forces of the United States, this day accomplished, permanent and perpetual. May its spirit enter into all hearts for the salvation of the Republic and the uplifting of mankind.

Wealth belongs to him who creates it. Every dollar taken from industry, without an equivalent, is robbery. "If any will not work neither shall he eat." The interests of rural and urban labor are the same; their enemies are identical.

We recommend a national currency, safe and sound and flexible, issued by the General Government only, a full, legal tender for all debts, public and private, and that without the use of banking corporations, a just, equitable and efficient means of circulation, direct to the people, at a tax not to exceed 2 per cent., as set forth in the Subtreasury plan of the Farmer's Alliance, or some better system. Also by payments in discharge of its obligations for public improvements.

We demand the free and unlimited coinage of silver. We demand that the amount of the circulating medium be speedily increased to not less than $50 per capita.

We demand a graded income tax. We believe that the money of the country should be kept as much as possible in the hands of the people, and hence we demand that all national and State revenues shall be limited to the necessary expenses of the Government, economically and honestly administered.

We demand that postal savings banks be established by the Government for the safe deposit of the earnings of the people and to facilitate exchange.

We demand that the Government issue legal-tender notes and pay the Union soldier the difference between the price of the depreciated money in which he was paid and gold.

The land, including all the natural resources of wealth, is the heritage of all the people and should not be monopolized for speculative purposes, and alien ownership of land should be prohibited. All land now held by railroads and and other corporations in excess of their actual needs and all lands now owned by aliens should be reclaimed by the Government and held for actual settlers only.

Transportation being a means of of exchange and a public necessity, the Government should own and operate the railroads in the interest of the people.

The telegraph and telephone, like the postoffice system, being a necessity for the transmission of news, should be opened and operated by the Government in the interest of the people.

Resolved: That we hail this conference as the consummation of a perfect union of hearts and hands of all sections of our common country. The men who wore the gray and the men who wore the blue meet here to extinguish the last smouldering embers of the civil war in the tears of joy of a united and happy people, and we agree to carry the Stars and Stripes forward forever to the highest point of national greatness.

As a minority report to the report of the Committee on Resolutions, Miss Frances E. Willard presented and urged the following:

1. We demand universal suffrage without distinction of sex.

2. We believe that the liquor traffic is the great enemy of reform in this nation, it is the chief foundation of corruption in our politics, and we denounce its pernicious influence upon our country and we demand its suppression.

We hold that the States respectively have full authority to legislate concerning the sale of intoxicating liquors within their borders.

Therefore, when the people have by law interdicted or restricted the sale thereof it is the duty of the Federal Government to respect their action and collect no revenue from the traffic within such state, except from persons permitted to sell under State authority; and whenever the laws of any state shall prohibit or restrict the sale of intoxicants, we demand that Congress in the exercise of its power to regulate commerce among the States shall forbid under proper penalties all persons, except those duly authorized by local authority, from transporting liquors into such States; and we arraign the Republican and Democratic parties for not respecting the reserved rights of the State in these particulars.

After animated discussion Mrs. James Curtis, of Col., offered the following as a substitute for Miss Willard's minority report, and it was adopted as a "resolution":

We demand that the question of woman suffrage be submitted to the State and Territorial Legislatures for favorable action.

Miss Willard was both disappointed and displeased, and she will be sure to make this fact known. In an interview, Feb. 26, by the Chicago correspondent of the Boston Traveler, she said: 'What will the Prohibitionists do now?" she repeated when the query was put to her. "You may put just this down as what I think they will do. On the twenty-ninth of June, in the city of St. Louis, will be held a National Convention of the Prohibition Party, the delegates to which will be from every State and Territory in the Union, with a fair intersprinkling of women among the delegates, and that convention will hew out a platform, heart of oak in every plank, sound on economic principles, treating of Government ownership of all highways and means of communication; also of monetary reform, ownership of land, prohibition and woman suffrage.

"The platform will mean what it says and say what it means. Candidates will be chosen for President and Vice-President and we will have the spectacle presented of two tickets in the field among the divided reform forces who seek the people's good.

"The Prohibitionists would have been willing and glad to meet the People's party half way, and the method we had in view was this: First, that the St. Louis National Industrial Conference would put into its platform a woman suffrage plank and a plank for the "suppression of the liquor traffic.' We had good reason to expect this would be done.

"I believe that with less gerrymandering in the convention, suffrage would have carried in the platform by a large majority. Had the leaders, too, in speeches in the convention, been as favorable to the liquor-suppression plank as they were at the Chicago conference, that, too, would have been part of the platform.

Quarterly Meetings.

Washington Dist., 2nd round in part. Geo. M. Hill, P. E. Washington, April 2, 3; Hope, 3, 4; Lockesburg, 9, 10; Centre Point, 16, 17; Nashville, 18, 19; Emmet, 23, 24; Prescott, 24, 25.

Dardanelle Dist., 2nd round. S. S. Key, P. E. Dover ct at Dover, March 5, 6; Appleton ct at Boiling Spring, 12, 13; Prairie View at Prairie View, 19, 20; Danville ct at Spring Creek, 26, 27; Dardanelle ct. at Fields chapel, April 2, 3; Chickalah at cedar Creek, 9, 10; Rover ct at Salem, 16, 17; Gravelly Hill ct, 23, 24; Walnut Tree ct at Geigersville, 30, May 1; Dardanelle sta, 7, 8; Russellville sta, 14, 15.

Eureka Springs Dist., 2nd round. A. H. Williams, P. E. Eureka Springs sta, March 13, 14; Hindsville ct, 19, 20; Berryville ct, 27, 28; Jasper miss, April 2, 3; Kingston ct, 9, 10; King's River miss, 16, 17; St. Paul miss, 23, 24; Carrollton ct, Apl. 30, May 1; Cassville miss, 7, 8. Goshen ct, 14, 15; Wesley miss, 21, 22; Huntsville ct, 28, 29.

Hot Springs Dist., 2nd round. A. D. Jenkins, P. E. South Hot Springs, March 12, 13. Malvern Hill, 19; 20; New Liberty ct, 26, 27; Central Avenue, April 2, 3; Saline ct, 9, 10; Silver Hill miss, 16, 17; Mt. Valley miss, 23, 24; Mt. Ida ct, 30, May 1; Crystal Springs ct, 7, 8; Amity ct, 14, 15; Mt. Fork ct, 21, 22; Dallas ct, 28, 29.

Morrilton Dist., 2nd round. D. J. Weems, P. E. Quitman sta, Feb. 13, 14; Plummerville at Sardis, 20, 21; Springfield at Shady Grove, 27, 28; Conway sta, March 5, 6; Ada at Oppelo, 12, 13; Morrilton sta, 13, 14; Perryville miss. at Dixie, 19, 20; Mt. Vernon at Mt. Vernon, 26, 27; Martinville at Old Hickory, April 2, 3; Perryville ct, at Prairie Grove, 9, 10; Quitman ct. at Bethesda, 16, 17; Canway miss. at Mayflower, 23, 24; Cleveland at Hattieville, 30, May 1; Quitman miss. at Wesley's Chapel, 7, 8; Clinton at Scotland, 14, 15.

Fayetteville Dist., 2nd round. F. S. H. Johnston, P. E. Springdale sta Feb. 20, 21; Bentonville sta, 27, 28; Sulphur Springs miss. at Dickson, March 5, 6; Centre Point ct. at Hebron, 12, 13; Springtown ct. at Bloomfield, 19, 20; White River miss. at at Sulphur City, 26, 27; Bentonville ct. at Hileman Chap., 21, 22; Fayetteville sta., 9, 10; Wedington ct., at Evening Shade, 16, 17; Robinson ct., at Ebenezer, 23, 24, Prairie Grove, at Viney Grove, Apr. 30, May 1; Rogers sta., May 7, 8; Elm Springs ct., at Grandview 14, 15; Boonsboro ct., Bethlehem, 21, 22.

Ft. Smith Dist.; 2nd round. James A. Anderson, P. E.—Central, March 12, 13; Huntington sta, 19, 20; Ft. Smith ct, 26, 27; Greenwood ct, April 2, 3; Hackett City, 9, 10. Sugar Grove, 16, 17; Roseville 23, 24; First Church 30, May 1; Mansfield, 14, 15; Cauthron, 14, 15; Charleston, 14, 15; Waldron, 21, 22; Booneville, 28, 29; Paris, June 4, 5.

District Conference May 26-29 at Booneville. Opening sermon by W. P. Hamilton. Editor, come.

SKINS ON FIRE

With agonizing Eczemas and other Itching, Burning, Bleeding, Scaly, Blotchy, and Pimply Skin and Scalp Diseases are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure,

CUTICURA

SOAP, an exquisite skin purifier and beautifier, and CUTICURA RESOLVENT, greatest of humor remedies. This is strong language, but every word is true, as proven by thousands of grateful testimonials. CUTICURA REMEDIES are, beyond all doubt, the greatest Skin Cures, Blood Purifiers, and Humor Remedies of modern times. Sold everywhere.

POTTER DRUG AND CHEM. CORP., Boston.

☞ "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS,

With their weary, dull, aching, lifeless, all-gone sensation, **relieved in one minute** by the **Cuticura Anti-Pain Plaster.** The first and only instantaneous pain-killing strengthening plaster. 25 cents.

THE NEW METHODIST SEWING MACHINE!

IMPROVED HIGH ARM PERFECTED

Highly Finished. Does Perfect Work.

WARRANTED FOR FIVE YEARS

Every Machine Guaranteed to Give Satisfaction, or Money Refunded.

It is adapted to every kind of sewing from the lightest muslins to the heaviest cloths and is wide range of work, Hemming, Braiding, Tucking, Ruffling, Quilting, Gathering, &c.

A full set of attachments go with every machine. The simplicity of the automatic tension, sewing from No. 40 to 100 thread without altering, recommends it not only to every beginner, but to all. An automatic bobbin winder, run independent of the machine, winds a bobbin as regular and as hard as any spool of thread, thus making it carry so much more thread than the ordinary wound bobbin. A touch upon a lever lengthens and shortens the stitch at will while the machine is sewing.

It is built on entire new and improved principles and is far in advance of the regular sewing machines now on the market. Each machine is in perfect working order when shipped, and is accompanied with printed instructions and a complete set of tools. Also a five years warranty. If it does not prove perfect or as represented, ship it back and we will refund your money.

Every machine will be shipped by freight unless otherwise directed, and we are prepared to fill orders promptly. Be careful to give your shipping address very plainly, as well as your postoffice address.

STYLE No. 3

Three drawers and drop table. A fine finished machine, improved woodwork, positive take-up, very large space under the arm.

—O—

Agents' Price, $35.00

OurPrice, Only $21.00

STYLE No. 4.

Five drawers and drop table. A highly finished and ornamented machine, with a positive feed.

—O—

Agents' Price, $40.00

Our Price, Only $22.50

STYLE No. 5.

Seven drawers and drop table. An elegantly ornamented machine, with automatic bobbin winder and self threading shuttle.

—O—

Agents' Price, $45.00

Our Price, Only $24.50

Bennett & Thornburgh,

Little Rock, Ark.

NO USE

Talking, advertising pays! We advertised six pounds coffee for a dollar and the way orders came in was a caution. We sold out lock, stock and barrel. Coffee is much higher. If you intend coming to town soon, call on us, we will give you close prices; we have made this assertion often; perhaps you would like to know why. We claim this: We will tell you, we have a city business that amounts to over $10,000 a month, the profits on this amount pays our expenses and leaves us a net profit, and every dollar we make on Country and Wholesale is a clear profit and we are able, and will give very close prices. Try us.

H. J. GEORGE & CO.,

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PRESCRIPTION DRUGGISTS,

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MANUFACTURERS AND DEALERS IN

All Family Medicines and Medical Supplies

THEOLOGICAL INSTITUTE

For Helena District will be held at Brinkley, March 28-27—M. B. Umsted, P. E., Chairman.

Wednesday, 23rd, 7:30 p. m., Opening sermon, W. D. Kelley.

Thursday, 24th, 9 a. m., "The Bible." S. F. Brown, Eli Bickley and S. B. Barker. 11 a. m., Sermon, M. B. Corrigan. 3 p.m., The Pastor and His Relation to the Children; E. C. Castlebery and W. W. Hendrix. 7:30 p.m., Sermon—The Piety of the Church today Compared with that of Apostolic times. R. G. Brittain.

Friday, 25th, 9 a. m., The Itinerant System contrasted with Local Pastorate. H. M. Cryer and J. K. Pope. 11 a.m., Sermon, J. I. Maynard. 3 p.m., Mission of Methodism. J. C. Hooks and Thos. Whitaker. 7:30 p.m., Sermon. F. C. Sterling.

Saturday, 26th, 9 a.m., Christianity the Strongest Factor in the World's Civilization. R. G. Brittain and W. J. Vick. 11 a.m., Sermon, Thos. Whitaker. 3 p.m., The Sabbath—Its Spiritual and Physical Benefits to Man. M. B. Corrigan and W. D. Kelley. 7:30 p.m., Sermon, H. M. Cryer.

Sunday, 27th, 9 a.m., Love Feast. 11 a.m., Sermon. 3 p.m., Young People's Mass Meeting—Topic, The Sunday-school—led by F. C. Sterling. 7:30 p.m., Sermon.

We are getting much behind again in the publication of obituaries. We beg for patience as to those now on hand and *brevity* in those to come.

ARKANSAS METHODIST.

THURSDAY, MARCH 3, 1892.

THE FAMILY.

LET YOUR LIGHT SHINE.

A man of piety may be lodged in the rudest cottage, and his occupation may be only to sweep a street, yet let him so sweep a street that, through the honest and diligent doing of his duty, God is glorified and men are led to speak and think better of religion, and he forms a link between earth and heaven. He associates himself with holy angels, and, though at a humble distance, treads in the footsteps of that blessed Savior who, uniting divinity to humanity, as our Maker makes all things for himself, and as our brother man, whether he ate or drank, or whatsoever he did, did all to the glory of God, and doing so, left us an example that we should follow his steps. Go and do likewise. Glorify God and you shall enjoy him. Labor on earth and you shall have rest in heaven. Christ judges them to be the men of worth who are the men of work. Be thy life, then, devoted to his service. Now for the work, hereafter the wages; earth for the cross, heaven for the crown. Go thy way assured that there is not a prayer you offer, nor a word you speak, nor a foot you walk, nor a tear you shed, nor a hand you hold out to the perishing, nor a warning you give to the careless, nor a wretched child you pluck from the streets, nor a visit paid to the widow or fatherless, nor a loaf of bread you lay on a poor man's table; that there is nothing you do for the love of God and man but is faithfully registered in the chronicle of the Kingdom, and shall be publicly read that day when Jesus, calling you up perhaps from a post as mean as Mordecai's, shall crown your brow before an assembled world, saying: "Thus it shall be done to the man whom the King delighteth to honor." —Thomas Guthrie, D.D.

IN THE CONCRETE.

It is quite customary for those who undertake the task of defending the theater to deal in abstract and hypothetical arguments. They say: "If the theater were made so and so, then there would be no rational objection to it." We shall not now pause to consider the soundness or unsoundness of such a statement, though at some future time we propose to give it a serious and candid examination. The theater of to-day is not an airy abstraction, but a concrete reality. We shall deal with it as it is. To such of our friends, moreover, as charge us with discussing an institution of which we are personally ignorant, we make answer that we are not ignorant. It is not necessary to attend the playhouses to test their intellectual and moral quality. Must we actually swallow a dose of arsenic to find out whether it will kill? The modern theater, judged by any proper standard, is low in its intellectual grade, and lower still in its morals. Dr. Herrick Johnson kept a list of the plays that were put upon the boards of the leading Chicago houses for one year, and when he exhibited this list as a justification for his indictment and assault against them, there was no answer to be made. The same course could be pursued with the same result here in Nashville or in any other city.

We learn to our amazement that numbers of respectable women at various cities in the South have been to see and hear "the Bernhardt." What possible defense can there be from a Christian standpoint for such a course? The woman is notoriously unclean—a brazen, shameless creature. The plays which she brings before the public are such as give scope for the exhibition and display of her own perverted and debased sensibilities. Did we choose to go into an analysis, we could show that every one of them has upon it the taint of the beastliest annimalism. "But she is a great artist." Even admitting the assertion to be true, the case is not altered. All the amateur dabblers in letters, painting, sculpture, and the drama to the contrary notwithstanding, we maintain that art has no independent rights. Morality is supreme in every field of human life, and art holds a subordinate rank. We know what comes of the contrary doctrine. The Italy of the *Renaissance*, in which the love of beauty flowered out in a thousand sumptuous manifestations, was also the scene and theater in which vice and sin ran riot as they have scarcely done at any other time and place in the history of the world. But all this talk about "art" amuses us. One would think that the present generation of Americans had developed an immense capacity for esthetic enjoyment. We can hardly resist the temptation to smile when a man or woman that cannot speak good English, and that is utterly ignorant of the elementary canons of taste and criticism, professes to be instructed and delighted by listening to a French drama.

Shame! shame! upon the Christian men, and double shame upon the Christian women, who give support and countenance to these licentious exhibitions. O ye servants of a Master whose pallid face was moistened with the blood drops that ran from his crown of thorns, ye disciples of a religion whose symbol is a cross, how can ye so forget your vows?—Nashville Christian Advocate.

W. C. T. U. MEMORIAL RESOLUTIONS.

Resolutions of respect, esteem and gratitude, from the Woman's Christian Temperance Union of Little Rock, Ark., to the memory of Major J. L. Palmer, of Little Rock, Ark., whose promotion to higher service in a better world occurred Feb. 13, 1892, in the city where for so many years he had lived and wrought.

The W. C. T. U. of Little Rock, Ark., at their regular meeting on Thursday, Feb. 25, 1892, took the following action relative to the recent death of Major J. L. Palmer of this city, so long a true, earnest, helpful friend of the Society and their work.

Resolved; First; That we realize that in the departure of Major Palmer from the earthly ranks of workers in behalf of temperance, righteousness and true prosperity, the temperance cause of our State and Nation has lost one of its most earnest workers and faithful adherents, whose precepts, labors and example for many years have been given for the defense and upbuilding of justice, purity, and true living in all its departments.

Secondly; That the city of Little Rock and the temperance cause and workers therein, as well as the W. C. T. U. and the workers for Prohibition all over the State, have lost in his departure, a wise counsellor, a strong ally, a fearless consecrated worker and a faithful friend, whose place cannot soon be filled and whose work will abide and bring perpetual results for good to the people among and for whom he labored so long, so zealously, and so well.

While we lament his departure, we can but rejoice that in the promotion he has received, the change of worlds must mean to him, larger, nobler, grander opportunites to labor for the upbuilding of the Kingdom of God and His righteousness.

Thirdly; That copies of these resolutions be furnished the city papers for publication; and be sent to the bereaved family of our noble brother, who in so many of the relations of life has so long and so deservedly held high position in the respect, admiration and confidence of so many of the best people of our city, State and Nation.

Committe.

MISS I. C. DE VELLING.
MRS. M. C. DAVIS.
MISS A. G. FARR.

The W. C. T. U. also passed by unanimous votes the following resolutions, concerning two of their number, recently removed by death; and voted to send copies of each to the relatives and friends, and for publication:

Resolved; That we, in common with the Church and community in which her place was found, have sustained a great loss in the removal by death from our midst of Mrs. Sue N. Winfield, who departed this life in Little Rock, Ark., Feb. 6, 1892.

This dear sister in Christ, and in work for "God, home and humanity," was for two years the President of the L. R. W. C. T. U., and in this relation, as before and since in very many ways, she abundantly proved herself a woman "full of good works, and alms deeds which she did," "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." "She rests from her labors, and her works do follow her;" and yet in the better country, her higher labors blend with her rewards; and there in the blessed hereafter we shall hope to clasp glad hands of recognition and greeting with her, when the cares and toils and duties of this our earth-life shall have been accomplished, and we shall hear as we are sure she has already heard, the voice of "The Master" saying: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

We extend earnest sympathy to her son, Mr. Edward W. Winfield, in this his great loss and affliction; and our mother hearts recognize in him a loyal son of the W. C. T. U. for his mother's sake, and because of what we hear of his devotion to the principles of right along all lines. Committee.

MISS. I. C. DEVELLING.
MIS. M. C. DAVIS.
MISS A. G. FARR.

The members of the W. C. T. U. of Little Rock, Ark., at their regular meeting of Thursday, Feb. 25, 1892, desire hereby to express to the relatives and friends of Miss Julia A. McAlmont their profound admiration of their noble sister and friend, who during so many long years of physical suffering, was enabled by the grace of God, to maintain so beautiful a spirit, such a charming character, and such a sunny life.

In her was beautifully exemplified the reality of the Bible promise, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

As is well attested, in the midst of sufferings multiplied she was able to rejoice "in God her Savior" and though her body was racked with pain, her spirit dwelt in peace, and in that perpetual calm, which only the spirit of God can give.

While we shall miss her saintly influence in the community blessed by the sunshine of perpetual "walking with God," which came as cheering streams from her room, and her companionship, we rejoice that she has "entered into rest," and is now a citizen in that fair country where there is no sickness or pain, no sorrow or dying, but light and joy and peace forevermore; because the "former things have passed away, and all things are become new. Committee,

MISS I. C. DEVELLING.
MRS. M. C. DAVIS.
MISS A. G. FARR.

THE GERANIUM SAVED HER LIFE.

The father and brother of a dear little woman died of consumption, and she firmly believed that she would soon follow them with the same dread disease. She had a friend who believed the invalid had inherited her mother's stronger constitution, and if she could only be aroused, and the idea banished from her mind that she would soon die, she might be a well woman. Arguments were in vain, and as the friend was going away for years, she gave a geranium to the dear little woman, with the request that she would take care of it, and also that she would work out in the garden through the spring two hours a day. "I might as well do it," said the invalid, "for I shall not live but a few weeks, or months at the longest." Very feeble were her first attempts at gardening, and she would often say on coming in "I shall die now anyway." But the next day found her out again. The geranium was cared for, and gradually other plants were added. She became very much interested in gardening, and her mind was taken up reading the many good floral magazines and in caring for her flowers. In the winter a bay window was full of blooming plants. It is now three years since she began this new cure, and it has worked wonders. She is a healthy, happy woman now, and says that "women stay in the house too much, are afraid of their clothes, and the tight lacing makes a short breath, and then they say, 'we are not strong enough to work in the garden.'" Shut up the pill boxes and throw away the bottles. Breathe the fresh air, and take your medicine at the end of a light hoe-handle, and see if you don't save doctor's bills.—Vick's Magazine.

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A simple-hearted old German once said: "I like to give villingly. Ven I gives villingly it enjoys me so much dot I gives again." It is a good thing to remember and to practice on. If one gives grudgingly, he gets no enjoyment and confers no enjoyment, and does not grow in the grace and gladness of giving. He has done a hard piece of work and gotten very little good out of it. So with all our duty. It has been well said that "Christian life commences when duty becomes pleasure." When one is able to say "I delight to do thy will, O God," the burden of duty is gone, the joy of service has come, and the grace of Christian gladness abides in the heart and life.—Herald and Presbyter.

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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.

Wynne, Ark., Jan. 25.

DEAR AUNT CARRIE:—I am a little girl 5 years old and have no father, he has been dead 4 years the 24th of this month; but my mother is living and is a member of the Methodist Church. I have five sisters and they are all members of the same Church. When I get older, I am going to join the Methodist Church too. Lovingly,

BLANCHE WASSELL.

Lumpton, Ark.

DEAR AUNT CARRIE:—I have one brother and three sisters living, and one sister dead. Papa and mama are reading, they both use specs. Mama has been to Agusta to see grandma, she is very sick. My grandpa was 88 years old the first day of January. I sent him a hand kerchief. We have no Sunday-school here now. Your niece,

MATTIE HEARD.

Oak Hill, Jan., 28.

DEAR AUNT CARRIE:—As Bro. Bennett has given the children a corner, I will write a short letter and I hope it will escape the waste-basket. I am a little girl 10 years old. My papa takes THE METHODIST and I like the children's page very much. I have three sisters and three brothers. Ihave a sweet little brother dead. I live close to Boat Mountain; the reason it is named Boat Mountain, it is flat on top like a boat. Well Aunt Carrie I will not write a long letter this time, so goodbye from

LAURA A. WALKER.

Rose Bud, Jan. 24.

DEAR AUNT CARRIE:—I am glad to know that we children have a corner in THE METHODIST and a good Christian woman to lead. I am a member of the Church. I go to Sunday-school when it is weather fit. There is snow on the groud now. Aunt Carrie, tell Dr. Bennett I thank him very much for this corner. I am a cousin to Dr. Bennett, have seen him several times and have heard him preach. My papa takes THE METHODIST, we like it very much and I will read it with more interest since we have a corner in it. Your loving niece

UNA HARLAN.

Crowley, Ark., Jan. '92.

DEAR AUNT CARRIE:—I am a little girl girl twelve years old. I joined the M. E. Church, South, when I was eight years of age. Papa takes THE ARKANSAS METHODIST and I delight in reading it very much. Our P. C. is cousin J. W. Watson, and I was so glad he was sent here on this Circuit. He and his wife make their home with grandpa and grandma, they are so good to help them. Please pray that this may be the best year of his ministerial life. For fear I will write a long letter I will close. Your loving little niece,

LIZZIE SMELSON.

Vanndale, Ark., Jan. 23.

DEAR AUNT CARRIE:—This is my birthday. I am nine years old and know of no better way to spend a little while of it than writing to you. We ought to thank Bro. Bennett very much for the space he has given us in his paper, and you more for being editor. Mama has been taking THE METHODIST ever since it has been published in Little Rock, she says she can't do without it. We feel very sad. Our grandma May died last Tuesday, the 19th, of la grippe. She was sick only four days, she was 75 years old. I go to Sabbath-school every Sunday. Mr. Simmons is our superintendent. He is a faithful good man, everybody loves him. Your affectionate niece,

ANNIE MAY.

Cabot, Ark., Jan. 23.

DEAR AUNT CARRIE:—I am a little girl thirteen years old and very small indeed. I weigh thirty-four pounds. I go to school. Miss Lizzy Petty is my teacher. I love her very much. I go to Sunday-school; my papa is superintendent and my mama is my teacher. Bro. Adams is our preacher and I like him very much. I have been a member of the Methodist Church six years. I am the only child papa and mama has. I had a fine time going to school on the snow and ice. Sometimes I was standing up and sometimes I was not. Your loving little niece,

LENA JONES.

Stevens Creek, Jan. 25.

DEAR AUNT CARRIE:—I thought I would write a few lines for my first time. I am so glad Dr. Bennett has given the children a corner. Dr. Benuett was our pastor several years ago. I was very small. My papa is a Mason; we have Bro. Thornburgh's picture taken with his Masonic badge on. I have never seen our new pastor, Bro. Barrette. We regret very much to give up our pastor who has been with us two years, but we will like the new one as well. Your affectionate niece.

MAGGIE RHEW.

Fletcher, Ark., Jan. 22.

DEAR AUNT CARRIE:—I am 9 years old, I live in the country. I have been to school two months and missed two weeks of that time. We have no Sunday-school here. I wish we did have. My mother is a widow. I have two brothers that take care of me.

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Golden Lake, Ark.

DEAR AUNT CARRIE:—You cannot guess how happy I was when I saw your letter in THE METHODIST. Have been intending to write you for a good while. I am nearly twelve years old, and have been a member of the Methodist Church for nearly five years; and have tried to be a good girl. We have made several attempts to organize a Sunday-school, but something has happened so that we could not keep it going. So every Sunday morning we have a little Sunday-school in my home. My sister and brother are the pupils, and I am the teacher. Your loving niece,

NELLIE RHODES.

That is right. If your pastor does not give you a Sunday-school have one at home. How is it so many Methodist children are begging for Sunday-schools? Whose fault is it? Not the children's and it can't be the preacher's.

Holly Springs, Ark., Jan. 30.

DEAR AUNT CARRIE:—I live in a little country town. I go to Sunday-school and preaching every Sunday. We have a large Sunday-school, something over 100 members. Rev. A. S. Scott is our pastor and Mr. F. M. Crownover is our Superintendent. I have one sister and two brothers. Mama, myself, and my youngest brother are members of the Church. My father is dead and we all live with grandma. I will close hoping to see this in the paper. Yours lovingly,

MAUD PATERSON.

Fletcher, Ark., Jan. 21

DEAR AUNT CARRIE:—With sad heart I try to write. I am eight years old, I live in the country. My papa's house burned up on the 17th inst. We didn't save our shoes and clothes, we had to go through the snow to one of our neighbors. Our kind friends gave us clothes but we are thankful that we all came out alive. Yours respectfully, SUSIE N. THOMASON.

That was a sad accident Susie, you certainly have our sympathy. But do not lose sight of the hand that led you all out safely.

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ARKANSAS METHODIST

THURSDAY, MARCH 3, 1892.

OBITUARIES.

CHANDLER.—Geo. Bailey, son of W. H. and Anna C. Chandler, born July 12, 1890, and died Aug. 22, 1891. He was the pride of the household, the pet of all who knew him, and a surprise to all, because of his wonderful intellect. He was a child when once seen, was never forgotten. A flower just beginning to bud, but too frail to withstand the storms of life; and so, He who is ever watching to care for his little ones, deemed it best to say to this tender plant, "Come up higher." "Suffer little children to come unto me." GRANDMA.

LEWIS.—Samuel Lewis was born in Henry Co., Tenn., May 8, 1830. He came to Ark. in 1853 and on Dec. 30, 1856 he was married to Miss Tobitha Frizzell, who stood by his side and helped fight the battles of life for 35 long years. Bro. Lewis was converted in 1864, while in the army, but was never thoroughly satisfied until 1868, when he was baptized afresh with the Spirit of God and joined the M. E. Church, South. He was taken sick Jan. 17, 1891, and was confined to his bed most of the time, until God called his spirit away, Jan. 17, 1892, at 2 o'clock a. m. He suffered a great deal, but is now at rest no doubt. As to how he lived God knows. We know that he died in the triumph of a living faith, and believe he went away to live with God and the angels and to wear a crown of everlasting rejoicing. He was buried by the Masonic fraternity, after a short funeral service in the church. J. C. H.

Mt. Home, Ark.

TEMPLE.—Sister Mosley Ann Temple, daughter of Wm. R. and Eliza Vaughn, was born April 23, 1853. Becoming a Christian in early life, she maintained a true Christian character through the snares of youth and the cares and turmoil of domestic life, performing well the part of friend, wife and mother until her death, Jan. 25, 1892. God bless the sorrowing friends, the stricken husband and the seven heart-broken, motherless children.

To part from one so beloved and so essential to our comfort and happiness, is indeed very sad; but who can estimate the worth of such a gift, such a friend, companion, mother? Or, who will undertake to tell the measure of our obligation to the gracious Donor?

Friends, husband, children, dry up your tears. God has only taken your already priceless treasure, that he may enrich, glorify and immortalize, and then give back to your heavenly recognition and eternal embrace "when the mists have cleared away."

J. W. F. SCOTT.

England, Ark.

THOMPSON.—Arminda Thompson, daughter of C. P. and Sarah Hodges, was born Sept. 7, 1857; professed religion when young and joined the M. E. Church, South, of which she lived a consistent member until death, which occurred Jan. 21, 1890. On April 7, 1887 she was happily married to Mr. R. H. Thompson. She proved to be a faithful and devoted wife, ever ready to encourage and help her husband in his religious and temporal duties; but she is gone and he is left here with his little motherless babe to mourn his and our great loss. Oh! it is hard to part with one we love so dearly; but we look up through our tears and say, the Lord's will be done. Just a few hours before she died, she turned to her husband and said: "Precious one, I have been praying, if it's the Lord's will, that we might be spared to raise our darling little babe; but if it is the Lord's will to take me, I am ready to go." Dear bereaved ones, may God's grace be sufficient for us and may we be able by the help of the Lord to raise the dear little one and teach it to love and fear God. The dear wife, mother and sister is waiting for us to come; may we all, like her, be ready when the Master calls, is the prayer of her sister. LUCY E. HODGES.

VANLANDINGHAM.—Sister S. A. Vanlandingham (*nee* Randolph) was born in Jefferson Co., Ark., Feb. 8, 1850; was converted and joined the M. E. Church, South, when young; was married to J. M. Vanlandingham Nov. 23, 1873, and died very happy, Dec. 20, 1891. She was truly a Christian, pure in heart and life. Though she was much afflicted, I never heard her complain; I never saw her when she did not seem cheerful. Though quiet in disposition, she was always ready to perform whatever duty was assigned her in the Church and Sunday-school. She loved her pastor and his family and was ever ready to sacrifice if necessary for their comfort. She loved the Church and was always in her place at all the services of whatever character if possible. It would be difficult to exaggerate in presenting the character of one so pure, so self-sacrificing and so useful as the subject of this obituary. Truly Rock Springs Church has lost one of the brightest of her many jewels. She seemed to know from early in the morning of Dec. 20, that her end was near; and during the day she requested Bro. Blakely, who was at her bedside, to preach her funeral (which he did with great power the day following, the writer as her pastor performing the burial service). Later in the day, though having become blind to all material objects, she said the angels had come and were all around her, and asked those standing by, if they did not see them. She was conscious to the last, and could recognize those who came in by their voices. At about 11 p. m. she passed away to the heavenly world. She leaves her husband, six children and a host of friends to mourn their loss. May God by his grace sustain the bereaved ones. W. M. CROWSON.

Barkada, Ark.

WOOD.—The home of Sister M. A. Wood was made sad Jan. 27, 1892 by the death of her daughter, Texarkana Wood, of consumption superinduced by la grippe. Sister Texa was born in April, 1862. She made a bright profession of religion and joined the M. E. Church, South, in 1884 at Bethel on Mineral circuit. As her pastor I visited her several times in her illness and found her ready for the change. Her only regret seemed to be about her mother being left. She has gone to her reward, and may the grace of God be multiplied to her relatives in this sad affliction.

LUTHER CRAIG.

ADKINS.—M. L. Adkins, better known as "Liss," died very suddenly Jan. 25, 1892 at home four or five miles from Jacksonville. He had been suffering from la grippe for several weeks, but was able to be up. He had been attending to his evening work and came into the house and laid down to rest, and died in a few minutes. Heart failure is supposed to have been the trouble. Bro. Adkins was born March 27, 1835, in York District, S. C. He joined the M. E. Church, South, in 1891, under Rev. H. M. Cryer, and his last words to his wife were that he was ready to go. I pray God's blessings to rest upon his wife and children, and may the peace that passeth all understanding "keep their hearts and minds through Jesus Christ." LUTHER CRAIG.

GRAMBLIN.—Mattie Gramblin, infant daughter of R. F. and M. J. Gramblin, was born Nov. 25, 1891, and died Feb. 1, 1892. Little Mattie was a very bright and promising little babe. Bro. and Sister Gramblin, who are members of the M. E. Church, South, loved her very tenderly; but our heavenly Father, who doeth all things well, hath taken her home to live with the angels. She leaves a father, mother and two brothers to mourn their loss; but she has gone home to join part of the family in heaven. Weep not, dear father, mother and brothers, as those who have no hope beyond the grave. For little Mattie has gone to live with her blessed Savior, who took little children in his arms and blessed them, and said "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God."

JAS. H. CUMMINS, P. C.

Elmwood, Ark.

BEASLEY.—A mother in Israel has gone home to God, to an abundant entrance into the kingdom of glory. Aunt Nancy Beasley, the second member of the leading Church on Mineral circuit, died Jan. 31, 1892 at Faulkner's Gap, Faulkner Co. She was born Jan. 24, 1816, in Darlington Co., S. C. She was married to Noel Beasley Jan. 14, 1830 and soon after joined the Methodist Church, in which she lived a consistent life until her death.

A long life of usefulness—62 years in the experience of the presence of God's Spirit witnessing her acceptance—was fittingly closed by a triumphant death. In speaking to me a few hours before her death, she said "I will soon be at home where Jesus is." Her suffering had been great and for a long time, but she bore it all with true Christian patience. So glorious was her death, that at the burial service we scarcely realized that we were in the presence of death, but felt our loss in being left behind. There are many children and children's children left to follow her on to glory and to God. Like David, "She served her generation" and "died in a good old age, full of riches and honor." May there be none of the relatives fail to meet her in the city of the New Jerusalem.

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What were the names of the two thieves 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 reinterred?

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 accompanied 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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